Vol. CVII, No. 4 October, 1942

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE UNFORGIVEN SIN 241
The Reverend RAYMOND F. STOLL, S.T.D., Norwood, Ohio.

THE CHURCH 255
The Reverend EDWARD ROELKER, S.T.D., Washington, D. C.

A MINIMAL RELIGION OF LAST RESORT 271
The Reverend THOMAS A. FOX, C.S.P., New York City.

THE PRAYER FOR PEACE 281
The Reverend JOSEPH CHRISTOPHER, Ph.D., Darlington, New Jersey.

"HOW MUST THE CONFESSOR DEAL WITH AN ONANIST?" 283
The Right Reverend Monsignor JOHN A. RYAN, Washington, D. C.

THE PRIEST AND PUBLIC HIGH SCHOOL RELIGIOUS INSTRUCTION 287
The Reverend FERDINAND FALQUE, St. Cloud, Minnesota.

"EXTRA ECCLESIAM NULLA SALUS" 291
The Reverend WILLIAM J. BOAT, Deadwood, South Dakota.

CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

Copyright 1942. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. I.

Entered as Second Class Matter, July 2, 1904, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of 5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut St., Lancaster, Pa.

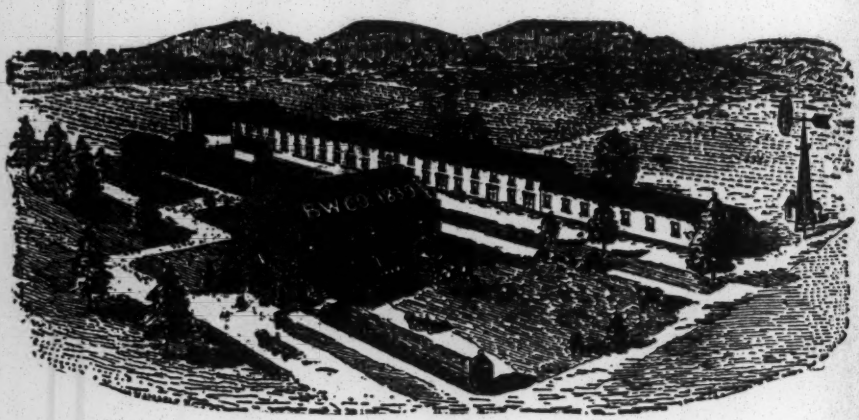
1722 Arch Street, PHILADELPHIA

The Brotherhood Corporation

L. L. FARRELL, *President*

Vineyards and Cellars Established 1839, Washingtonville, N. Y.

***Cellars:* Kingsburg, California**



PRODUCERS OF THE

FINEST ALTAR WINES IN AMERICA

We are pleased to state that we have the approbation of the Archdiocese of New York and many Dioceses throughout the United States.

Mr. L. L. Farrell, President, has given the past 35 years to this corporation and is known personally to many of the Clergy.

A cordial invitation is extended to the Reverend Clergy to visit our Vineyards and Cellars.

Price lists will be promptly mailed on request and the highest of credentials if desired.

Address all communications to our New York Office

THE BROTHERHOOD CORPORATION

69-71 BARCLAY STREET ::: NEW YORK CITY

STUDIES AND CONFERENCES: Contents Continued

A Minimal Religion of Last Resort 241
The Reverend Thomas A. Fox, C.S.P., New York City.

The Prayer for Peace 281
The Reverend Joseph P. Christopher, Ph.D., Darlington, N. J.

Christian Names 283
The Reverend E. P. Graham, Canton, Ohio.

How Must the Confessor Deal With An Onanist? 283
Right Reverend Monsignor John A. Ryan, Washington, D. C.

The Priest and Public High School Religious Instruction 287
The Reverend Ferdinand C. Falque, St. Cloud, Minnesota.

"Extra Ecclesiam Nulla Salus" 291
The Reverend William J. Boat, Deadwood, South Dakota.

A Prayer to Christ the King 296
The Reverend Dominic Unger, O.F.M.Cap., Washington, D. C.

Confraternity Edition of the New Testament 306
The Reverend A. H. Goldschmidt, P.S.M., Jessups, Maryland.

A Soul Without A Country 308
The Reverend George Daly, C.SS.R., Toronto, Canada.

The Simar 311

Validity of Blessings 312

BOOK REVIEWS:

Schlarman: Catechetical Sermon-Aids 313

O'Connor: The Layman's Call 313

Wright: National Patriotism in Papal Teaching 314

O'Brien: Christian Social Principles 315

Yungfleisch: A Scientific Hebrew Grammar for Beginners 317

BOOK NOTES 318

BOOKS RECEIVED 320

ESSENTIALIA PHILOSOPHIAE

Quae in Usum Incipientium Digessit

FRANCISCUS P. SIEGFRIED

olim in Seminario S. Caroli Borromaei Philadelphiense Professor

Second Edition, Revised and Enlarged

Pocket Summary of Catholic Philosophy, giving the essentials of Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics, briefly, clearly, in form of question and answer.

All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

The Dolphin Press - - - 1722 Arch Street, Philadelphia

Sanctuary of the Chapel
Holy Cross Preparatory Seminary
Dunkirk, New York

Rev. Anselm Moyle, C. P., Rector
G. W. Stickle, Architect

RAMBUSCH

Designers Decorators and Craftsmen

West 45th St. New York City

THE CHAPEL OF HOLY CROSS PREPARATORY SEMINARY, RAMBUSCH DESIGNED THE HIGH ALTAR AND EXECUTED
CORATION, MOSAICS, TABERNACLE, SANCTUARY LAMPS, LIGHTING FIXTURES, STAINED GLASS, STATIONS AND ST

Successful Interiors for Forty Years

THE
ECCLESIASTICAL REVIEW

VOLUME 107.—OCTOBER, 1942.—No. 4.

THE UNFORGIVEN SIN.

Therefore I say to you, that every kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the world to come (Mt. 12: 31-32).

A great and difficult question, says St. Augustine,[1] has been raised concerning the above text, which St. Cyril of Jerusalem designates " the fearful thing written in the Gospel." Interpreting the fearful thought contained in the text, St. Cyril writes: " Jesus Christ, the Judge of the living and the dead, declared that such a one has no pardon. If therefore one offends, what hope has he? " [2]

The question raised by our text is two-fold: What is the specific nature of this sin, and how is it said to be without forgiveness? This question is primarily exegetic and should be answered, as far as possible, from the Gospels. There is also a dogmatic side to the question, for it apparently involves the possibility of the remission of sin, either on the part of God or on part of the Church. Because of this dogmatic aspect, the text assumed a role of importance in the Novatian controversy and later led some exegetes and theologians to determine the meaning of the text by first establishing that a certain sin is " irremissible." In this latter case, it is usually said that final

[1] *Sermo 71.* On the other hand, St. Chrysostom, *Hom. 41 in Mt.*, and St. Jerome, *Ep. 42 ad Marc.*, think the solution of the question easy, if one attends to the context of the Gospels.

[2] *Catechesis XVI*, c. 1. St. Cyril mentions the non-remission of the blasphemy against the Holy Spirit among the things to be learned and believed, in *Catechesis IV*, c. 16.

impenitence is the "irremissible sin" of which our text speaks. Final impenitence may be understood in two ways: a) Perseverance in sin until death, which is not a specific sin, but a circumstance that may accompany any sin; b) A positive resolve or determination on the part of the sinner not to repent, which is one of the six sins against the Holy Spirit.

It is somewhat unfortunate that the terms "irremissible" and "unforgivable" are applied to this sin in popular writings; for these terms need explanation and distinctions which are not always made. On exegetical grounds, this blasphemy against the Holy Spirit is more appropriately called "the unforgiven sin," and may be considered as constituting a special species of sin. If thus understood, the difficulty found by many in the second part of our question is easily solved in the words of St. Bede: "We do not deny that even he, if he be willing to do penance, can be forgiven by Him who wills that all men be saved and come to the knowledge of the truth. But, believing the Judge and Grantor of pardon, who said that He would always accept repentance and also said that this blasphemy would not be forgiven, we believe that this blasphemer, because of his wickedness, as he never obtains remission so neither does he bring forth worthy fruits of penance" (*Exp. in Ev. Sti Marci*). St. Bede adds that this text of the Gospel refutes the errors of both Novatian and Origen, the former denying the possibility of remission for certain sins and the latter asserting that all sins would be forgiven some time after the general judgment.

This explanation is exegetically sound and safeguards any dogma that might be involved in the question. It makes a distinction between *possibility* of remission and *actual remission*, granting the first and denying the second. It also states that the sin is not forgiven because he who commits it never repents. This is not the final impenitence which may accompany any sin; nor is it that sin against the Holy Spirit by which one determines not to repent. It is a particular sin which is never repented of by the one who commits it, and so always remains an "unforgiven sin." This paper will endeavor to determine the nature of this sin from the text and context of the Gospels, to which will be added the interpretation of the Fathers.[3]

[3] In this paper we confine ourselves almost entirely to the works of the Fathers. Quotations, without citation of their source, are taken from the commentary on the Gospels by the Father quoted.

The Texts.

The " unforgiven sin " is mentioned in each of the Synoptic Gospels, with some differences in the wording of the text. St. Mark records it in the same context as St. Matthew (3: 28-29), while St. Luke places it in a different context (12: 10). The wording of these texts makes it certain that the sin under consideration is directed against the Holy Spirit, that it is completed or perfected in word, and that it was committed by the Pharisees, at least *materialiter*.

SS. Matthew and Mark mention " sins " (genus) and " blasphemies " (a species). It is first declared that all sins and blasphemies shall be forgiven, a general statement that does not exclude the necessity of repentance for remission of sin. Both texts then make an exception in the species mentioned. There is one blasphemy—" the blasphemy against the Holy Spirit "—which will not be forgiven, " either in this world or in the world to come " (Mt.), for it is an " everlasting sin " (Mk.).

Properly speaking, blasphemy is contumely in speech, and this proper meaning should be retained here. This seems clear in the text of St. Matthew, where " speaking against the Son of Man " is placed among the sins that shall be forgiven, while " speaking against the Holy Spirit " is the sin that will never be forgiven. St. Mark makes this even clearer. After recording the words of our Lord, he gives the reason for the words, saying: " For they said, he has an unclean spirit." From these two Gospels, then, it is clear that Jesus spoke of a sin that is externalized in words, and that the blasphemous accusation uttered by the Pharisees, to which St. Mark refers, constitutes the matter of the " unforgiven sin."

St. Luke mentions the " unforgiven sin " in a discourse on persecution. In the immediate context, Jesus declares that He will acknowledge before His Heavenly Father those who acknowledge Him before men, and will disown those who disown Him before men. " Disown me " is a denial of faith, as " acknowledge me " is a profession of faith. Then follows our text, in which it is said that a " word spoken against the Son of Man " shall be forgiven, but that the blasphemy against the Holy Spirit will not be forgiven. From the context and the opposition of the two sins mentioned in the text, it follows that the " unforgiven sin " is an external sin, committed in word.

All texts mention two blasphemies, one against Christ as Man and the other against the Holy Spirit. Ignorance or weakness is usually assigned as an extenuating circumstance in the first blasphemy, while the second is said to be without any excuse. Thus St. Chrysostom: " You act impudently against the manifest truth. For though you say that you do not know me, you certainly know that casting out devils and curing disease are the works of the Holy Spirit." St. Ambrose explains the difference in the following manner: " If any one, led astray by the visible body, should think less of the body of Christ than is fitting . . . he incurs guilt, but is not shut out from pardon, to which he may attain through faith. But if any one should deny the dignity, majesty and eternal power of the Holy Spirit, and should say that devils are cast out by Beelzebub, and not by the Spirit of God, there is no attaining of pardon where there is fullness of sacrilege " (*De Sp. Sanc.*, I, 3, 54). St. Jerome and others cite contumelies against Jesus recorded in the Gospels as examples of " words against the Son of Man," saying that these sins have some excuse because of the humility of the body, or because they were not expressly directed against the Divinity.

The Context.

In the Gospels of SS. Matthew and Mark the text on the " unforgiven sin " forms the conclusion of a discourse in which Jesus replied to the accusation of the Pharisees. St. Luke also records the blasphemous accusation and the discourse of Jesus, but does not mention the " unforgiven sin " in this context. A consideration of the discourse and its occasion will help understand the nature and peculiar malice of this sin.[4]

SS. Matthew and Luke record how Jesus cured a possessed man who was blind and dumb, restoring him to the full possession of his faculties. Both record the deep impression made upon the people by this three-fold miracle, St. Matthew adding that they began to ask among themselves: " Can this be the Son of David? " The miracle aroused in them a beginning of faith in Jesus as the Messias, or at least caused them to begin inquiry into the truth.

[4] Mt. 12: 22-32, Mk. 3: 22-30, Lk. 11: 14-23. Mt. and Lk. record the miracle that occasioned the blasphemy, Mk. records only the blasphemy. Besides the omission of two texts in Mk., there are some verbal differences in the three accounts, none of which change the sense. We fellow the account given by St. Matthew.

The Pharisees present " were more indignant at the miracle than the devil himself, who left the body and fled away without saying a word " (St. Chrysostom). Unable to deny the miraculous deed and unwilling to acknowledge its value as evidence for the claims of Jesus, they endeavor to destroy the incipient faith of the people by making the base accusation that Jesus is in league with Satan, that He casts out devils by the power of Beelzebub, the prince of devils.

St. Luke immediately records that the Pharisees also asked Jesus for a " sign from heaven." This request, mentioned later in the same context by St. Matthew, was intended to confirm their blasphemous accusation. They thereby insinuated that the miracle just wrought was not " from heaven," i. e., was not performed by divine power; and at the same time they desired to create the impression that they would believe in Him, if given sufficient proof of His claim. Since the " unforgiven sin " is mentioned in connection with the accusation, we need consider only this part of the discourse, in which " He shows that the accusation is against both the common mode of reason and the congruity of the circumstances " (St. Chrysostom).

Our Lord's first argument is taken from natural reason. It is self-evident that division and disunity in a kingdom, city or house lead to ruin and desolation, for unity is everywhere recognized as the first requisite for the existence and welfare of any society or community. Since this is the case, there must be some kind of unity in the kingdom of Satan, a unity that causes the evil spirits to conspire towards the same end and not oppose one another in attaining this end. But, Jesus continues with the minor of the argument: " If Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? " If Satan were to cast out devils and cooperate in the work of Jesus, he would oppose himself and destroy his own kingdom. Natural reason, unimpaired by prejudice and ill-will, dictates that there is no community of effort between Jesus and Satan.[5]

[5] The difficulty or objection that Satan may produce some good effect in order to bring about a greater evil cannot be urged against this argument or weaken its force. The blasphemous accusation included the person and entire work of Jesus. Its purpose was to deny the divine power of Jesus, cast doubt upon His person and prevent the people from believing in Him. And Jesus also considers the accusation, which in itself was general, in relation to His mission and work of destroying the empire of Satan and establishing the Kingdom of God, as will be seen from the rest of the discourse.

The second argument is contained in the question: "If I cast out devils by Beelzebub, by whom do your children cast them out?" He asks by what power Jewish exorcists, some of whom may have been members of their party, cast out devils. Had they answered according to their own belief, they would have said: "By the power of God." The argument, then, is: If others among you cast out devils, and you believe and profess that such power comes from God, why do you ascribe my power to Beelzebub? "Therefore," Jesus continues, "they shall be your judges"—by comparison (St. Jerome). The fact that exorcists exist among you, the fact that they and you profess that such power comes only from God, condemns you of prejudice and malice in ascribing my works to the power of Satan.[6]

These two arguments prove the accusation false, malicious and contrary to reason. They also prove the only other alternative: Jesus casts out devils "by the Spirit of God." And as a consequence, He tells them: "The Kingdom of God is come upon you"—is present in your midst, being established by me. This conclusion shows that both the accusation of the Pharisees and the reply of Jesus had His entire work and mission in view, not only the one miracle.

Jesus continues with the simile of the strong man, considered by some a third argument and by others an illustration of the preceding conclusion. St. Luke gives the simile with many details. St. Matthew is more concise: A strong man must be bound before his house can be entered and his goods plundered. By reason of the context, Satan is the strong man who, according to St. Luke, is armed and guarding his court. Jesus bound Satan, entered his house and plundered his goods by limiting his power, unmasking his deceits and wiles, rescuing men from his domination. The life, teaching and miracles of Jesus show that He is the opponent of Satan, that through him man is saved from the powers of evil.

[6] Another explanation of this argument understands "your children" to be the disciples of Jesus, present and future, who cast out devils. This explanation must answer two serious difficulties. In the idiom of the time, "your children" in the present sentence designates those connected with the Pharisees, not with Jesus. Secondly such an argument is open to the retort "Your disciples, like you, cast them out by Beelzebub." That such a retort cannot be excluded, is shown by the words of our Lord: "If they have called the master of the house Beelzebub, how much more those of his household!" (Mt. 10: 25).

The next words of Jesus: " He who is not with me is against me," have received two interpretations in the present context, both of which may have been intended by Him. First, the conflict between Jesus and Satan is one that involves every man, a conflict in which no one can be neutral. Man must be either for or against Jesus; and as a consequence, for or against Satan. This leads to the second interpretation: The work of Jesus and the present argumentation prove that Satan cannot cooperate with Jesus, but is opposed to Him.

It is at this point that Jesus speaks of the " unforgiven sin." In St. Matthew's account, this text is connected with the preceding by the clause: " Therefore I say to you." It is a conclusion, clearly indicating that the blasphemy uttered by the Pharisees, with all its attending circumstances, is the sin that will never be forgiven. St. Mark explicitly refers to this blasphemy as the reason why Jesus said that such a blasphemer is guilty of an everlasting sin.

The context shows that the Pharisees witnessed an evident work of divine power, an undeniable motive for faith. Envious of Jesus and desirous of keeping the people from the faith, they said that this divine work was the work of the devil. The discourse of Jesus shows that their blasphemy proceeded from malice, prejudice and ill-will, without any extenuating circumstance, as passion, ignorance, indeliberation or the like. Knowingly and willfully, they were resisting the known and manifest truth and placing an obstacle to the growth of grace in the hearts of the people. With diabolical malice and against their own conscience, as St. Bede remarks, they dared to oppose God and His grace.[7]

Patristic Interpretation

Turning to the interpretation of the Fathers, we believe the greatest importance and interest attaches to the explanation of the " unforgiven sin " in the writings of SS. Pacianus, Jerome and Ambrose. These Fathers wrote against the Novatians who

[7] While many consider the Pharisees fully guilty of a sin that was never forgiven them, others think that they had not yet completed the sin *in specie sua*. They say that the Gospels leave it uncertain whether the Pharisees had uttered the blasphemy openly or were merely preparing the accusation in their minds. They also consider the discourse, which proves the malice of such an accusation, as a warning not to complete the sin. Had they continued and completed their sin after this warning, they would have sealed their fate for eternity.

quoted the text of St. Matthew in support of their heresy that the Church had no power to forgive certain sins.

St. Pacianus, Bishop of Barcelona towards the end of the fourth century, wrote three letters in reply to Sympronianus, a disciple of Novatian. In his third letter, *Contra tract. Novatianorum*, no. 15, St. Pacianus speaks of the use made of the text by Sympronianus. Citing Mt. 12: 32, he says: "Either I am mistaken or this text refutes you. For, if every sin and every blasphemy is forgiven, you must see that pardon is never to be denied the penitent. Therefore every sin, and every blasphemy (can be forgiven). You have added according to Luke: 'And whoever sins against the Son of Man, it shall be forgiven him.' What more could be said of the mercy of God, of the clemency of the Judge? Are you envious because the master of the house is good? Or is it not lawful for him to do what he wills?"

Having chided the heretic for limiting the mercy of God, the Saint explains that a certain sin is never forgiven. "You are accustomed to peruse all texts," he says. "Why have you not read here, the meaning of 'against the Holy Spirit'? It is written that, when the Lord expelled the devil by a word and performed many works of special power, the Pharisees said: He casts out devils by the power of Beelzebub, the prince of devils. This is to sin against the Holy Spirit, to blaspheme the works of the Spirit. In other sins we fall by error, are broken by fear or overcome by weakness of the flesh. But this is blindness, not to see what you see, to ascribe the works of the Holy Spirit to the devil, to say that the Lord's power, by which He overcomes devils, is the power of the devil. This is the sin that is not forgiven. All other sins, brother Sympronianus, are forgiven to the truly repentant."

Every sin and blasphemy can be forgiven to those who repent, but the sin committed by the Pharisees is not forgiven. It must follow that those who commit this sin do not repent. St. Jerome chooses a more particular thesis than St. Pacianus. Having been asked for an explanation of St. Matthew's text, he shows that the text does not speak of apostasy, which Novatian taught was an "irremissible sin" in every sense. The explanation is contained in *Epistola 42 ad Marcellam*, which he calls a "little commentary."

Stating the view of Novatian that the blasphemy against the Holy Spirit, mentioned by St. Matthew, is committed only by a Christian who denies the faith, St. Jerome says this view would lead to the unacceptable conclusion that the Pharisees had not committed the sin, and continues: " He must be convinced from the whole context of the Scripture that the blasphemy is not said to be irremissible to those who, compelled by torments and disembowelled by torture, deny their Lord; but (irremissible) to those who, when they see that works are the fruit of God's power, ascribe the power to the demon and declare that signs wrought belong not to divine excellence but to the devil." He declares that this is the gist of our Lord's discourse, of which he gives a brief summary. " Let him (Novatian) prove that any of those who were compelled to sacrifice before the judge's tribunal declared that all the things written in the Gospels were wrought, not by God but by Beelzebub, and he will make good his contention that this (denial of faith) is a blasphemy against the Holy Spirit which will never be forgiven."

St. Jerome then calls attention to the distinction made between " speaking against the Son of Man " and " speaking against the Holy Spirit," maintaining that " men who have denied Christ under persecution have spoken against the Son of Man, but have not blasphemed the Holy Spirit." He rejects Novatian's attempt to destroy the distinction made in the Gospels, and recounts the fall and repentance of St. Peter who, he says, did not blaspheme the Holy Spirit when he denied Christ. " It is obvious," St. Jerome concludes, " that this sin against the Holy Spirit is never forgiven because it involves blasphemy, as when one sees God in deeds of power and says they are the works of Beelzebub. Let him (Novatian) show an instance of a denier who has called Christ Beelzebub, and I will at once give up my position and admit that after such a fall the denier cannot win forgiveness. For, to give way under persecution and deny oneself a Christian is one thing, to say that Christ is Beelzebub is another, as the Scripture and its context will prove, if read attentively."

St. Ambrose wrote a full and complete refutation of the Novatian heresy in his two books *de Poenitentia.* In Book II, c. 4, he replies to the argument taken from the text of St. Matthew. He first retorts in a manner similar to St. Pacianus:

" By this text the whole of your assertion is destroyed " (n. 20). Like St. Jerome, he admonishes the Novations to consider the whole context of St. Matthew in order to understand whom our Lord declared guilty of a sin that is not forgiven. Repeating the Gospel narrative, he concludes: " We see that the words are expressly used of those who said that the Lord Jesus was casting out devils by Beelzebub. The Lord replied that the heritage of Satan would be in those who compared the Savior of all to Satan and attributed the grace of Christ to the kingdom of Satan. And that we might know that He spoke of this blasphemy, He added: Brood of vipers, how can you speak good things, when you are evil? He denies, therefore, that those who speak thus shall have pardon " (n. 21-22).

St. Ambrose follows this explanation of the " unforgiven sin " with the example of Simon Magus, who sinned against the Holy Spirit by endeavoring to purchase the gift of God with money. Yet, St. Peter did not exclude him from all hope of pardon (n. 23).[8] He apparently introduces this example as proof that the " unforgiven sin " must not be extended beyond what is stated in the Gospels, for he continues: " The Lord's reply, then, concerns the sin of the Pharisees; and He refuses them the grace of His power, which consists in the remission of sin, because they asserted that His heavenly power rested on the help of the devils " (n. 24).

In answering the Novatians, these Fathers did not deny the existence of an " unforgiven sin," but showed that the heretics were misinterpreting the Scriptures in drawing up their list of absolutely " irremissable sins." They insist that the nature of this sin be determined from the Gospels; and while teaching that all sins can be forgiven to those who repent, they maintain that a blasphemy such as the Pharisees committed is never forgiven. The same explanation is given by SS. Bede, Chrysostom and Cyril Jer., quoted previously in this paper; also by SS. Hilary, Athanasius (*Ep. 4 ad Serap.*, 12), Basil M. (*Moralia*, 35;

[8] St. Ambrose again speaks of the case of Simon in c. 5. The Novatians claimed that St. Peter did not believe that Simon's sin could be forgiven, because he used the word " perhaps " in speaking of its remission. St. Ambrose replies: St. Peter did not forgive Simon because of his evil disposition; Scriptural use of " perhaps " in other places shows that St. Peter could use this word " without prejudice to his belief."

de Sp. Sanc., 28), Anselm, Bl. Rabanus and Didymus Alex. (*De Sp. Sanc.*, 63).[9]

Opposed to these patristic authorities there is what might be called a " minority opinion " among the Fathers on both parts of the question. The outstanding exception on the nature of the " unforgiven sin " is St. Augustine. While teaching that the blasphemy against the Holy Spirit is not forgiven, he maintains that this blasphemy is final impenitence. He treats the question from an exegetic and theological standpoint in his 71st Sermon, a discourse filling 22 columns in Migne and divided into 24 chapters. A brief indication of the sermon's content will show how he arrived at his conclusion.[10]

St. Augustine begins his sermon with a commentary on the narrative of St. Matthew, in which he emphasizes " the divided spirit " and opposition to Christ (c. 1-2). Quoting the text placed at the head of this paper, he asks: " Who shall be saved? What will become of those whom the Church desires to gain? When they have reformed and returned from whatever error to the Church, is a false hope of pardon promised them? " He enumerates many sins committed by Pagans, Jews and heretics, which he calls blasphemies against the Holy Spirit. But all these sins are remitted when they become Christians, and so cannot be " unforgiven sins " (c. 3). He then rejects the doctrine of the Novatians that apostasy, murder and adultery cannot be forgiven, because such a doctrine cannot be proved from the Scriptures and is against the practice of the Church (c. 4).

Returning to the wording of the Gospel text, he discusses the difference between *omnis blasphemia, quodcumque verbum* and *verbum*. Since the Gospel uses the third term, he concludes

[9] St. Hilary: " He condemns the statement of the Pharisees and the perversity of those who think as they did." St. Athanasius: " The Savior declared that the Pharisees had uttered a blasphemy which would have no forgiveness. . . . Inasmuch as they dared this unbearable thing, He adjudged them to eternal punishment." St. Basil: " Terrible is the account to be given for words of this kind by you who have heard from God, who cannot lie, that for the blasphemy against the Holy Spirit there is no forgiveness." St. Anselm: " These (Pharisees) fall into a diabolical sin, and God deserts them as He did Judas." Didymus: " Neither mercy nor pardon shall be given to him who despises the Son of God and treats with contumely the grace of the Holy Spirit in whom is sanctification." Bl. Rabanus repeats and accepts the explanation of St. Bede, quoted above.

[10] St. Augustine also speaks of the sin or blasphemy against the Holy Spirit in *Epistola 185 ad Bonif.*, the *Enchirdion, de correp. et gratia* and in his commentary on Romans.

that there is but one "unforgiven sin," saying: "If we understand *quodcumque verbum*, who can be saved? If we think there is *nullum*, we contradict the Savior. There is, without doubt, a certain blasphemy and a certain word which, if spoken against the Holy Spirit, will never be forgiven" (c. 5-6). He then cites and analyzes many similar Scripture texts in order to prove that the text of St. Matthew does not include every mode of blasphemy, but one particular mode which God wills us to seek out and understand (c. 7-11).

Seeking to understand this one mode of blasphemy, St. Augustine discourses on the Holy Trinity and the remission of sin attributed to the Holy Spirit. "Against this gratuitous gift, against this grace of God, the impenitent heart speaks. Therefore this impenitence is the blasphemy against the Holy Spirit which will never be forgiven . . . For against the Holy Spirit, in whom they are baptized whose sins are forgiven, does he speak a very heinous and impious word, whether in thought only or also in word" (c. 12). This sin can be detected in no one as long as he lives, is "one word" consisting of many and continuous sins, and its presence impedes the forgiveness of other sins (c. 13-14). After a lengthy discourse on the power and operations of the Holy Trinity and the remission of sins in the Church, he concludes that final impenitence is not forgiven because the sinner "stops the source of forgiveness" and "resists the remission of sin granted in the Church by the Holy Spirit" (c. 15-20).

Turning to the Gospel narrative to prove that final impenitence is the sin of which Jesus spoke, he again stresses "the divided spirit." This spirit destroys himself, he argues, and so also does the impenitent who divides himself against the undivided Spirit. St. Mark, he says, states that the blasphemy uttered by the Pharisees gave occasion to speak of the "unforgiven sin," not because their blasphemy is not forgiven, but because it gave occasion to mention "the divided spirit." Speaking further on division and unity, on the Holy Spirit and the Church, he says that "he speaks a word against the Holy Spirit who, with impenitent heart, resists the unity of the Church where, in the Holy Spirit, the remission of sin is obtained." He

is not forgiven because he who is not with Christ is against Him (c. 21-22).[11]

There are also exceptions among the Fathers to the previous explanation of the words: " It will not be forgiven." St. Cyril of Alexandria sees in the sin of the Pharisees the blasphemy of which Jesus spoke, but says: " Christ spoke in this way to show the magnitude of the sin; for there is no sin which God does not remit if penance is done." St. Paschasius accepts the view of St. Augustine on the nature of this sin, but says: " This blasphemy is forgiven if they cease from the blasphemy and wish to do penance." Later commentators have added another explanation: The words indicate the rarity and difficulty with which remission is obtained. St. Thomas explains that the blasphemy against the Holy Spirit may be understood not only in the two senses given in patristic interpretation, but also as a " peccatum ex certa malitia," committed by one who chooses evil itself and rejects with contempt whatever may withdraw him from sin, as fear of punishment and hope of pardon. Those things that prevent sin or draw man from sin are effects of the Holy Spirit, and to reject them is to sin against the Holy Spirit. There are six species of this sin, and it is said to be irremissable, either because there is no forgiveness after this life, or because it removes those things by which sin is remitted, or because of itself it does not merit to be forgiven. But this does not preclude a way to forgiveness through the omnipotence and mercy of God, by which the sin is sometimes remitted as it were by a miracle of grace (*2a 2ae, q. XIV*).

Conclusions.

1. We believe the better answer has been given by the Fathers who explained the nature of this sin from the context of the Gospels. Jesus did not speak of every sin or blasphemy against the Holy Spirit, as these Fathers recognized and St. Augustine proved. Since a particular blasphemy is mentioned in the con-

[11] Briefly: St. Augustine proves from Scripture that there is an " unforgiven sin "; he shows by many arguments why final impenitence is not forgiven; then endeavors to prove that Jesus spoke of final impenitence. But we think he fails in this last step. For, he makes our Lord's discourse an explanation as it were of the sin, whereas it is a defense against the accusation of the Pharisees, showing it to be false, malicious and inexcusable. Particularly, he makes the " divided spirit " of the essence of this sin, whereas it is an argument to prove that Jesus is not casting out devils by the power of Beelzebub. He apparently makes St. Mark's explanatory verse a *causa causae*, whereas this verse plainly states that Jesus spoke of the " unforgiven sin " because of the Pharisees' blasphemy.

text, it seems but natural that this sin, with every circumstance that constitutes its *species infima* and peculiar malice, should be the sin of which Jesus spoke. The blasphemy had the guilt of some—not all—of the six sins against the Holy Spirit; and these were not separate sins in the case of the Pharisees, but were united and formed *unum peccatum totum.*

In order to have the " unforgiven sin " there must be present all elements that constituted the sin of the Pharisees: A blasphemy by which divine works and effects are attributed to the powers of evil; the work must be evidently divine to him who blasphemes it; the blasphemy must be uttered deliberately and willfully, out of pure malice, without any extenuating circumstance present; the blasphemer must have the purpose of preventing or destroying the operation of grace in the hearts of men. With diabolical malice and against the dictates of his own conscience, says St. Bede, such a man dares to oppose God directly.

2. We also think that the better explanation has been given by the Fathers who understood the words: " It will not be forgiven " literally. These Fathers, either explicitly or implicitly, distinguished between the possibility of remission and actual remission, and the explanation means that Jesus, by divine foreknowledge, made known a certain fact: Those who commit this sin will not be forgiven. Whenever they gave the reason or internal cause for non-remission, it is non-repentance. We might say that this is one sin which is always accompanied by final impenitence. This explanation avoids the error of the Novatians, places no limits on the mercy of God, does not restrict the power of the Church and gives our Lord's words their proper and native meaning.

3. The Fathers and theologians draw two dogmatic conclusions from the words: " It will not be forgiven, either in this world or in the world to come." Since a certain sin is not forgiven, either here or hereafter, the punishments of hell are eternal. From the same premise, and particularly from the phrasing of the text, they conclude that there is some remission in the next life, either of the guilt of sin or of its penalty. We doubt whether this second conclusion follows unless the words of Jesus be understood literally, as stated in our second conclusion.

Norwood, Ohio. RAYMOND F. STOLL.

THE CHURCH.

IN considering the existence of the Church there is a point of parallel necessity with the existence of the State. It has been demonstrated earlier that the State exists as a natural society because it fundamentally satisfies human needs. A religious organization is equally fundamental and can be proven as necessary for the satisfaction of man's supernatural needs. Man does not consist of body alone or of soul alone, but of their union, and therefore some aptitude and tendency exist in man for religious associations. While the bodily needs of man are to some extent dependent on his location in the world, his spiritual needs are universally, in a fundamental sense, the same the world over. This shows that even from his nature the tendencies of man to form separate and independent States will not similarly urge him to find separate religious organizations to satisfy his spirit. On the contrary, with the same spiritual desires all men will, even if they act only naturally, attempt to find the same universal religious organization. This is a point that is not always sufficiently stressed.

Similarly, in studying the history of religious organizations, it is frequently overlooked that an organization must consist of members who are associated according to their fundamental tendencies and desires. There is no doubt that whatever reasons may be offered by Protestants for their rejection of the Catholic Church, they did very soon institute a visible organization which they hoped would become universal. Protestants' rejection of the Catholic Church is fundamentally a misunderstanding of religion. They placed the whole idea of religion in the spirit and forgot that man is not spirit alone. The result is, as Sertillanges observes,[1] that the very people who rejected the social character of religion were obliged to come back to it, for nature will not permit any flagrant and final violation of this principle. The further result was a multiplication of Churches none of which really are universal and none of which are more than feeble attempts to correspond to man's nature. It was a fatal moment when the various heretical sects throughout history decided to throw over an already constituted universal

[1] *The Church*, translated by A. G. McDougall.

Church. When they did this, the heretics chose a path that could lead only to divergencies among themselves. It is not so much a matter here of disregarding the injunctions of Christ as of contravening the social nature of man. The subsequent absorption of various Protestant Churches by the various States, so that a church which became largely coterminous with the State is but the logical development of the Protestant revolt against the Catholic Church. Attempts to universalize national churches are foredoomed to failure. Attempts to evangelize with nothing more to offer than the satisfaction which would come from the religious association with a political body are not likely to be accepted where such a political body is not acceptable. Nor is this statement weakened with the now undeniable fact that some propagation of Protestant churches is observed in countries other than those of their origin. This can be explained by the extension of political empire and by the innate desire of all reasonable men to find some form of social religion. But true universality cannot ever be thus obtained because the religious organization is something superadded and not really intended to satisfy the complete nature of man.[2]

The theological argument for the existence and the government of the Church is sufficient to establish the Church's existence and her form of government. This argument will be discussed later. A few lines more should be devoted to studying the spiritual needs of man which can only be satisfied with a really universal religious organization. With this discussion in mind the theological argument will receive augmented force.

Now what does man seek for in a religious organization? If we consider the aspirations of man for improvement and for ultimate perfection in a spiritual sense, we must credit him with a desire for unified, holy and universal religion.

The desire for unity in religion is the result of observation and comparison. While his bodily and political needs will differ according to localities, man does not observe the same difference of spirit. Consequently, what would satisfy one

[2] Sertillanges (p. 59) has an impressive statement: "Given the Incarnation, it would be ridiculous to suppose a new starting point for religious life. Who would the prophet be who would take charge of it? Any new preacher who spoke in his own name would be nothing but an anti-christ; if he spoke in the name of Christ, he could do nothing but explain or develop, and the Church is sufficient for that."

man would satisfy a group; and what will satisfy one group will satisfy all groups. This is an analysis of an observation and a subsequent comparison long before any traditional form of worship of the Creator is inaugurated. Once tradition begins to mold aspirations, the fundamental desire for unity in religion is at times effectually displaced. It is not entirely lost, as it can be enkindled through grace to see the actual existence of a unified religion. All that need be stressed here is that unity in religion is a desirable thing and that its worth can be deduced from the satisfaction it gives to man's social nature.

Further, a desire for a holy religion is natural to man. If we assign the perfectibility of man's nature as a reason for a political community, we are no less justified in claiming that an organization should exist which can perfect the spiritual side of man. This would require a holy organization. Such an organization would necessarily possess means of perfection which could be drawn upon by man.

A desire for a universal religion can also be found in the nature of man. This would be at least a deduction from his desire for a unified religion.

Beyond these aspirations it would scarcely be valid to go, if the argument for the existence of a religious organization be limited to the needs of the nature of man. Yet as these needs exist they already point to several of the marks whereby the true religious organization can be identified. Unity, holiness and universality are marks of the true Church. A fourth mark, apostolicity, represents a definite point in history, which time, of course, could not be determined merely by the aspirations or desires of man. Yet, the very fact that three marks of the true religious organization can even in a natural way be considered as proper notes is a long step showing the supreme correspondence of such an organization to the needs of man.

How these spiritual needs of man are definitely satisfied and how his aspirations find their fulfillment are demonstrated in Theology.

The redemption of man, accomplished by the death of Jesus Christ, was the result of a mission laid upon Christ. The fruits of this redemption are to be applied to man through a mission laid upon the Apostles and their successors by Christ Himself. This is, of course, fundamental. If the Apostles had not been

commissioned by Christ Himself, their best activities would have no validity. A mission to teach and act in the name of Christ is not something that one can assume for himself. Personal virtue is no guarantee of a mission. Neither is personal lapse from virtue an argument for the deficiency of a mission. This cannot be urged too strongly as it is a fundamental concept of the Church. Occasionally, in history there have been men whose virtue was not questioned but whose mission to teach and act in the name of Christ was rightly denied. Nor need it be concealed that men whose divine mission was unquestioned apparently failed in their lives to practice what they taught. This is, of course, to be regretted, but Christ warned against this when He plainly told His disciples not to reject the doctrine of the Pharisees because of their actions.

It is the mission, then, of the Apostles which is the first thing to establish. After His resurrection, Christ appeared to His Apostles and commissioned them to act in His name.[3] The text is known to all. But what is not always explained is that the whole mission of Christ, in so far as He wanted to and could transmit it to the Apostles, was so transmitted. Frequently, emphasis is placed on the concession of the power to forgive sins in verses 22, 23, and not sufficient emphasis is given to verse 21. Yet, it is in verse 21, as Franzelin[4] comments, that the Apostles actually received their mission. The principle of acting in the name of Christ is laid down in the words "As the Father has sent Me, I also send you." What follows, in the words "Receive ye the Holy Ghost, whose sins you shall forgive", etc., is an explicit mention of a deduction from the power already granted. This deduction is a practical proposition, and therefore the power from which it is deduced is a practical power. The relation between the principle and the deduction from it is important because it is the principle which enunciates the transmission of the mission of Christ to His Apostles. Christ made no reservations. Therefore, as far as possible the whole mission of Christ as He received it from the Father is laid upon the Apostles. However, as Franzelin says,[5]

[3] St. John 21: 23.

[4] *De Ecclesia Christi*, p. 109.

[5] P. 110: "Missio haec apostolorum a Christo facta est ad similitudinem missionis Christi ipsius a Patre."

the mission of the Apostles is a similitude. It cannot be exactly the same mission that Christ received from the Father, for this mission was between two divine persons whereas the mission which the Apostles received from Christ was obtained by human beings. Moreover, part of the mission of Christ was completed by Himself. The sacrifice of the Cross for the redemption of man was completed by the death of Christ. In the same way that it occurred on Calvary, Christ was never to die again. A renewal of this sacrifice would continue to the end of time, but the bloody immolation of the Son of God occurred once for all time.

However, the mission given to the Apostles by Christ was a real participation in the divine mission of Christ Himself. The powers of Christ to rule, to teach, to sanctify and to offer sacrifice were continued in the mission of the Apostles. It is this continuation of the mission of Christ, through His ministers, the Apostles, which definitely indicates that the Church is supernatural. The authority of Christ to rule and to teach continues through the centuries with the continuation of the Apostolic mission. Likewise, the means which Christ instituted for the sanctification of men and for their reconciliation with the Father are perpetuated forever. Hence, the supreme importance of the text of John 20: 21.

With the propriety that could be offered for the existence of a unified, holy and universal religious organization, it is none the less impossible to prove the existence of such a society without the note of Apostolicity. It is a definite point in history where a religious organization begins to work in the name of Christ. Any organization, then, that cannot prove its origin from Christ has no right to speak in His name.

The text of John 20: 21 " As the Father has sent Me, I also send you " establishes a fact of history. The Apostles who were men and, therefore, had no native right to act and teach on any higher plane are deliberately selected by Christ to continue His work. Christ gives them a right to work on a higher plane and to act as His ministers, thereby constituting their group as a society which would work in His name and through which His grace would be dispensed. It is obvious, then, that the society founded by Christ is supernatural. As has been said above, this society is a continuation of and a participation in the very mis-

sion of Christ Himself. It corresponds excellently to the needs of man, but it is in no way the result of man's striving for religion. Hence man has no real part in the foundation of this society, nor can he, therefore, presume to rule it or exercise control.

In the mission received by the Apostles certain definite powers were granted. With Christ remaining always as the principal head of the society he founded, His Apostles were constituted as His ministers. As ministers they received the powers of Christ.

The first power to be described is the power to rule. Christ instituted His society as a kingdom. In the language of the Apocalypse,[6] Christ held the key to David "to open and no man could shut; to shut and no man could open." This indicates the complete rule of Christ which He in turn transmitted to His Apostles. This was a concession of a universal power to rule, and its limits were to be found only in the purpose for which the power was transmitted. All the questions that later could be raised against the exercise of the Apostolic power by the successors of the Apostles are solved with relation to the concession of power to rule granted by Christ to the Apostles. Hence in discussing all the controversies that occur in ecclesiastical history where the authority of Pope and Bishops is opposed and rejected all objections must be considered with a clear knowledge of what power the authority of the Church originally possessed. If this power to rule is limited only by the limitations found in the Apostolic mission, no further limitation can be imposed without infringing on the fundamental right granted by Christ Himself.

The same Apostolic mission is the source of all the development of Church legislation and discipline. Christ specified very few actual instances of the exercise of the power to rule, but He did lay down a broad principle of organization which would develop its own details in time. It is only an ignorance of history which would demand specific concession of power in the Church, or demand a Scriptural text for the support of specific legislation. The Church began with the mission of the Apostles and was to continue to the end of time. Christ did not say when in subsequent years particular measures would be

[6] III, 7.

necessary for His society. All this was left to the judgment of the Apostles and their successors. Constantly acting in His name and within the mission entrusted to them, the Apostles and their successors have met each succeeding situation and continued to rule the Church efficaciously. Various laws, then, may be necessary to meet different situations, but they are all founded in the original mission of Christ to rule.

To rule does not mean never to change discipline. To rule means to adapt discipline to the needs of the society. Thus there could scarcely be an exactly uniform discipline since the time of the Apostles. It is the wisdom of the authority of the Church which changes discipline to meet the needs of developing situations.

Another power to consider in the mission of the Apostles is the power to teach in the name of Christ. Christ Himself repeatedly spoke of His doctrine as the truth of His Father,[7] and He unhesitatingly referred to Himself as a master. This power of Christ to teach was transmitted [8] to the Apostles. The text of St. Matthew which supports the doctrinal authority of the Church was indeed directed to the Apostles as the first teachers of the Church. The command laid on them to teach all nations was equally referrable to the successors of the Apostles, for the presence of Christ would be with them for all time.

The remark made above about the source of power is pertinent also to the power to teach. Christ gave the Apostles the power to teach in His name, but He did not specify every dogma to be propounded. Thus it was left largely to logical theological development to bring forth the propositions to be believed. It goes without saying that the Holy Spirit working through the Apostles and their successors gradually clarifies many propositions which were not defined in the early Church but which were contained in the deposit of faith. Definitions of dogmatic truth which occurred in the last century are one with the truth enunciated by the Apostles themselves. Their late appearance in history is no argument that they were not contained in the deposit of faith. After all, the teaching office of the Church is part of an organization which was commissioned by Christ. Christ gave this organization the power to

[7] E. g., John 3: 2; 18: 37.

[8] Matthew 28: 19, 20.

teach truth. It is not necessary that every item of truth be at the same time and everywhere taught. This is not to say that some dogmas are unimportant, but it is to stress that development is to be expected even in the proposition of religious truth. However, one must be careful not to fall into the errors of Modernism or to suppose that new definitions are independent and outside the deposit of faith. The development argued here is the unfolding of religious truth from within. Such development needs no additional revelation and places the source of its proposition in the truth committed to the Apostles.[9] External circumstances can urge the definition of a dogma, but they cannot create a new truth to be taught.

A further consideration of the mission of the Apostles to teach is of apologetic value. Just as it is unnecessary to demonstrate the particular source of power to rule, it is equally unnecessary to show Scriptural justification for every doctrine. The principal point involved is the mission of the Apostles. This is the source of all power, including the power to teach. It may be useful to have at hand texts of Sacred Scripture which support a doctrine, but such texts do not go beyond the value of utility. The teaching office of the Church is the important thing. Once this is established in apologetics, other items follow logically. Some are at times disturbed over the meager support that Sacred Scripture will give certain doctrines. Such disturbance is altogether unnecessary. It is useless worry. The teaching office of the Church would be intact even though few texts of Sacred Scripture could be cited to support a doctrine. All that is necessary is the text that establishes the teaching office of the Church. This is found in the mission of the Apostles: " As the Father has sent Me, I also send you."

A third point to consider in the mission of the Apostles is their priesthood. Christ Himself was the Great Priest who offered Himself for the redemption of man. Through this redemption man is to be sanctified. Through the sacrifice of Christ all grace and all means of sanctification are to be applied to man. In their mission the Apostles were constituted ministers of the priesthood of Christ. Consequently, the Apostles and their successors stood and stand today as the ministers of sanctification. This is a tremendous office. It is difficult to

[9] Cfr. Denzinger, *Enchiridion Symbolorum*, nn. 1800, 1818.

comprehend the implications of this statement. The very sacrifice of Christ which drew down the Son of God to live and suffer in this world is to be applied to man through the ministry of men. And yet, here too, the Providence of God sets the Apostles and their successors aside as ministers. It uses the weak ministry of men to carry through history the benefit of Christ's sacrifice.

The fact that the Apostles and their successors are chosen as ministers of sanctification has its importance in the administration of the Sacraments. Theology teaches that the order necessary for the Sacrament is the fundamental item to consider. The order necessary is not always sufficient for the validity of a Sacrament, but it is fundamental. Thus, any thoughts about the worthiness or sanctity of the minister are superfluous where the validity of a Sacrament is concerned. In the course of history, it would be too much to expect that all ministers were faithful to their duties, but forunately the number of unsuitable ministers has not been large. But none the less even the personal loss of grace does not destroy the ministry for which one has been chosen. When Christ said " As the Father has sent Me, I also send you ", He transmitted His mission of sanctification which nothing the minister could do would destroy.

The worthy minister of Christ naturally aids the sanctification of men. This aid is considerable, for it shows by example the appreciation that all should have of the work of Christ. The force of example is incredible. Many are led to see the work of Christ and accept the mission of the Apostles and their successors by the realization that those who minister in the name of Christ are devoted followers of and sincere believers in the truth of Christ.

The mission given to the Apostles was not to be exercised by all in equal jurisdiction. All the Apostles were to continue the mission of Christ but under the primacy of St. Peter. It is clear in the Sacred Scriptures how often St. Peter is intimately associated with Christ. These are indications of the preference given to St. Peter, but his primacy over the other Apostles is found in the direct charge to St. Peter to be the foundation of His Church. In St. Matthew we read [10] " Thou art Peter and upon this rock I will build My Church." Other texts could

[10] XVI, 17-19.

be adduced to show that Christ constituted St. Peter the head of the Church and set him over all the other Apostles. But such texts are not necessary, as full proof can be found in the text of St. Matthew.[11] Further, it is interesting to note that at the Council of Jerusalem where several Apostles were in attendance, it is St. Peter who exercises the controlling part and acts as the head of the Council with no one to dispute his leadership.[12]

The form of the society instituted by Christ is thus shown to be a general mission for all the Apostles and a particular mission for St. Peter. Thus, the redemption of man would be preached by the united doctrine of all the Apostles under the supreme leadership of St. Peter. St. Peter's position was a juridical primacy. It was not merely a position or a place to which he had been elected by his associates. St. Peter spoke not in the name of his brethren but in a special way in the name of Christ. St. Peter was not designated to act in the name of all. He was superior to all. His position was unique.

Since the mission of the Apostles was not to end with their death, neither could the Primacy end with the death of St. Peter. Both the united mission of the Apostles and the Primacy of St. Peter continue in their successors. This is the constitution of the Church which no one is able to change. It means that the Episcopate succeeds to the college of the Apostles and the Roman Pontiff succeeds St. Peter. Fortunately, in history the continuation of the Apostolic mission and the Primacy are clearly demonstrated. No See that had once been occupied by the Apostles other than St. Peter has had a definite and continual successor, while the See of St. Peter can show the line of Popes complete and unbroken. This is not a theological argument, but it does throw some light on how the Apostolic college and St. Peter have continued in the persons of their successors.

The supernatural society instituted by Christ was a perfect society. It possessed all the means necessary for the accomplishment of its purpose. It is, therefore, an independent society and is neither to be controlled by the State nor subject

[11] McNabb in his book "The New Testament Witness to St. Peter" cites all the texts pertinent to St. Peter's primacy. The extraordinary prominence of St. Peter in the Sacred Scriptures is further carefully indicated on pp. 136, 137. However, not all these latter texts refer to the Primacy.

[12] Acts 15: 7-11.

to the good will of the faithful. But as a society it consists of more than its legitimate authority. The mission of the Apostles to rule, to teach and to sanctify necessarily implied subjects to be ruled, to be taught and to be sanctified. While in the matter of organization the authority of the Church is most frequently discussed and their powers and duties analysed, it must not be imagined that the faithful have no part in the Church and that their religious lives are to be completely passive. Some ideas of the importance of the faithful and their duties will be discussed in the third article of this series.

When Christ transmitted His mission to the Apostles, He did not forbid such development of organization as would be useful in the course of centuries. The Church was to be a living organism which would grow. Hence, in history there is apparent a continual, if slow, development toward the complex mechanism of government where divisions and subdivisions of authority are employed. It is sometimes asked whether all the details of the machinery of government are really intended by Christ. The question is to no purpose. Such details of government are dependent on the exigencies of time and communication. They have nothing to do with the deposit of faith. Nor do they bear any essential relation with the primary functions of the authority of the Church. They are details which in course of time and by reason of circumstances have been found useful in the government of the Church. Should their utility be lost, they can be immediately abandoned and without harm to the Church.

In the same sense, is the response to the criticism regarding the splendor of ceremonies and the cost of regalia. It would be unreasonable to expect that the same idea of manners and the same simplicity of costume would continue through the centuries. Nowhere is this consistently practiced. If an instance could honestly be alleged, its existence would be due more to fanaticism than to devotion to principle. There are many human elements in the Church which grow along and grow side by side with the development of the deposit of faith. On the other hand, it is natural to expect a surrounding of the truth of God with every means of adornment man can provide. If the truth is to save us, we can show appreciation of this truth by the splendor with which we clothe it. Thus is explained the

cloth of gold of the priest who represents the despoiled Christ; thus we adorn the chalice of Christ's Blood where first it was shed on rough wood; thus the jeweled mitre replaces the crown of thorns. It would be absurd to think that thoughts of personal grandeur are enkindled by vestments of great value.

In the discharge of its mission, the authority of the Church imposes its discipline by law and teaches its doctrine primarily by dogma.

The discipline of the Church is regulated by universal and by particular laws. Some matters relating to religion are of universal importance and are conditions that can be found everywhere. These matters are suitable for universal legislation and are controlled by the Pope by virtue of his Primacy in the universal Church. Other matters, however, are more properly local in scope and do not effect the universal Church. These matters are not suitable for universal legislation and are, therefore, controlled by legislators inferior to the Pope. Thus, in the divine division of authority, the faithful are attached to a diocese (or its equivalent) and at the same time are members of a universal Church and directly subject to the Roman Pontiff. In so far as the regulation of the faithful is controlled by universal law, it is understood that their actions have an immediate influence on the universal Church; but in so far as this regulation is controlled by diocesan statute, the actions of the faithful are not considered normally as influencing anyone beyond the territory of the diocese.

In this exercise of authority in the Church there must be found the essential elements of all law. The Church is a society, divinely instituted, but composed of human members. While the disciplinary authority of the Church is based on a divine mission to rule in the name of Christ, the legislators themselves are human. In this sense their laws are human and are subject to alteration or revocation. Moreover, in the division of authority there is a harmony to be expected between universal and particular legislation.

The teaching authority of the Church is primarily by dogma. Yet dogma does not comprise the entire sum of doctrine. Circumstances frequently urge the definition of some truths where others remain officially undefined. But the body of truth is one and everything that is taught officially is part of it. From

this official teaching of the Church must always be carefully distinguished the opinions and interpretations of theological schools. There is a wide scope of activity permitted to theologians, and some of them have given their name to schools, but as theologians their doctrine is not necessarily the doctrine of the Church. There are systems permitted in theology. These systems are frequently an attempt to align doctrine according to fundamental ideas inherited from earlier theologians. These systems are useful, but unless the Church adopts them, they remain nothing more than the private constructions of theologians. It is sad to see a man who claims to be a theologian of this or of that school, but who has little idea who has the right and the duty to teach in the name of Christ. History is not always kind to the disputes of theological schools. While admitting their utility, it is even more useful to repeat that the Church is a supernatural society. It is founded by Christ. Its mission to teach is divine. The teachers are designated by the form of the constitution of the Church. The only teachers qualified by this constitution are the Pope and the Bishops.

While the Church is a perfect society, it exists in the world with another perfect society called the State. There must, then, exist relations between these two perfect societies, for there will be partial identity in membership. The State will not be as universal as the Church, but part of the membership of the Church will coincide with a particular State. Therefore, the inhabitants of a particular State will be both citizens of the State and members of the Church. It is, then, to be expected that where two perfect societies can control the activities of the same persons some questions of jurisdiction will arise. These are honest questions of comparative competence.

In discussing the relation between Church and State there is little advantage in dwelling long on their exclusive rights. Nor is there much to say, in a juridical sense, when these exclusive rights are violated. If the State violates the exclusive rights of the Church, there is no argument about it, no thesis to propose and defend. All that remains is to condemn the violation and to seek some remedy. But discussion can arise where a conflict exists in regard to competence. An example at hand is the contract of marriage. Both the Church and the State are competent to legislate for marriage. If the contract were only a contract, the State alone would be competent. But

since marriage is both a contract and a Sacrament, both perfect societies are competent to legislate. It is in this dual competence that conflict can and does arise. How can such conflict be settled? What principle is to be used?

To solve a conflict such as indicated above, it will not do merely to appeal to the perfection of the Church. While the Church is a perfect society and supernatural, the State is also a perfect society but from natural law. Both societies are of God. Both authorities are from God. Therefore, considering the origin of these societies both are equally perfect. But, while perfect, both societies have not the same purpose. It is according to the excellence of its purpose that the Church and the State diverge. In the matter of purpose, the Church is a higher society, and in this sense the State is inferior to the Church. This is the principle that must be used in solving controversies. It is reasonable and adequate. Given common membership, equal sufficiency of means and a divine origin, the Church and State have separate and distinct purposes. This is the only element in which there is a distinct superiority of the Church. Therefore, it is the only element which can be used to indicate preference where a conflict exists. According, then, to this element, controversies must be settled in favor of the jurisdiction of the Church. This is the sense of Canon 1016, where the Church prescribes the rule of Canon Law for marriage, but admits the competence of the State where mere civil effects are involved.

Another example to illustrate possible conflict between the Church and the State concerns schools. No one will deny that the State has some rights in the education of its citizens. Granted that this right is merely to supplement the fundamental right of the family, it none the less is a real right and cannot be denied. Parallel to this right is the right of the Church to educate. If a conflict arises, it must be solved according to the principle laid down above.

There is, at times, too little appreciation of the essential perfection of the State. The Church, however, is not guilty of such a lapse. The Church is prepared to recognize every valid claim that the State may have on its citizens. Difficulties that arise between the Church and the State are due mostly to the invasion of the exclusive rights of the Church or to the practical denial of her, at least equal, competence to legislate. The at-

titude of the Church toward the State should be reflected in the attitude of her children. Disregard of the rights of the State is not a sign of devotion to the Church. On the contrary, it is an unnatural act which the Church must and does condemn.

Faithful to her divine mission, the Church claims the right to preach the Gospel everywhere. This is a right that is fundamental and specifically mentioned as a duty by Christ Himself. The Church, then, can recognize no right on the part of the State to hinder or to control her rights to preach the Gospel. Missionary activity in lands where the Church is not organized is just as important in her divine mission as the administration of churches where the faith has been taught for centuries. Therefore it is not the recognition of the State after years of peaceful possession that establishes the legitimacy of the Church, but it is the Apostolic mission itself which supports any activity, old or new, which the Church considers necessary or useful to her purpose.

As a last point of discussion, it may be well to indicate that even laws founded on an Apostolic mission are not always without controversy and are sometimes disobeyed. To render justice in controversies and to force obedience to her legitimate enactments the authority of the Church can either itself decide controversies or appoint judges to act in its name. Similarly, the use of force can be adopted by the authority of the Church itself, or it can employ others to exercise this authority. There should be no wonder that a supernatural society has need at times of human agencies. It should be remembered that the origin and power and life of the Church are supernatural but that its members are not supernatural. Hence disagreements can exist and infraction of laws must be expected. It is to settle these disagreements and force obedience where the law has wantonly been flaunted that courts and coactive power are necessary.

If, then, the authority of the Church has the power to legislate, it also possesses the power to decide controversies under these laws. There has, then, in the course of history arisen a system of legal procedure able to decide justly whatever controversies may occur within the competence of the Church's legislation. The right of the Church to establish courts is a right that immediately follows from her right to legislate. No

permission of the State is required, nor is the Church's jurisdiction dependent upon its acceptance by the faithful. In matters where the Church alone is competent to legislate, she alone is competent to judge; in matters where she shares jurisdiction with the State, her competence to establish courts is likewise shared. Thus, the judicial power of the Church follows closely along the lines of her legislative power.

As a perfect society, the Church, as has been mentioned above, has the right to legislate. The Church also has the right to enforce these laws. The power to legislate is nugatory if there be no power to enforce the observance of laws. Physical force is not denied the Church, but her principal coactive measures are not physical. The rule of the Church is for the salvation of man. Her laws are for his moral betterment. Hence, to recall men to their spiritual duties, spiritual penalties are eminently suitable. Thus, for very grave offenses, the Church will punish with severe penalties, even excommunication from the Church. But in the whole penal system of the Church, there is mildness that cannot be found in any other system of penal law. Every reasonable excuse from penalties that can be found outside of the Church is likewise to be found in her system, but there is more than this. Actions which are punishable in civil law are not always equally liable to punishment in canon law.

To sum up: While the Church corresponds to the natural social needs of man, it is, in a juridical sense, a perfect supernatural society. This means that its origin and its power depend not on man nor on his natural desires but on God alone. This origin and this power are demonstrated in the mission of Christ to His Apostles. This source of power is constantly to be remembered, because it alone is the reason why the authority of the Church can legislate, teach and sanctify. To rule and to teach and to sanctify is the charge of Christ to His Apostles and to their successors. Therefore, equal to the State in perfection, and superior to the State in the purpose of her existence, the Church is independent. In a real sense this is the dwelling of God among us.

EDWARD ROELKER.

The Catholic University of America.

[The final article of this series will appear in the November issue.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A MINIMAL RELIGION OF LAST RESORT.

A priest's life is grandly simplified *sub specie aeternitatis.* He has only to succeed here to be happy hereafter. Simply by being a good priest he saves and sanctifies his soul. Whereas it can be just the opposite with the layman. Monolithic simplicity of life is not for him. Competition being what it is, he has to immerse himself in a specialty to get ahead; for standards of competence and proficiency are rising on every hand, thrusting the dilletante or dabbler aside, even though he have a touch of genius. A man has to have a lot of solid savvy before he can write his own ticket nowadays. Certainly he has to be a strenuous careerist ever to win from the Treasury the accolade of a 100% income tax. The more he succeeds here, therefore, the more he may endanger his happiness hereafter. Riches are often one aspect of outstanding lay success—and we know what our Lord said about the difficulty of threading a needle with camel's hair when the hair is still on the camel.

A priest can take salvation in stride. His daily chores—the things by which he earns his keep—make for holiness. Many a thoughtful layman has envied our advantage in this. A senior partner of a prominent New York law firm was driving with his wife one evening through the grounds at Inisfada, the Jesuit place on Long Island. Some of the fathers were about the grounds saying their office. The busy lawyer turned to his wife and said: "Would I had leisure to invite my soul like that!" He regarded as a luxury what for us is a chore.

Of course not every priest's success is priestly as such. One may be a resourceful financier, great organizer, or have a flair

for the promotional, without being a man of God. One may be adept at lifting mortgages from parish buildings but not at lifting the incubus of sin from immortal souls. One may be a wow at advertising oneself and a washout at advertising Christ. A priest can be successful in that way, and be scarcely more than an American go-getter with collar back-front. When it comes to the real article—generously influencing souls for their eternal good—success and salvation are practically synonymous for a priest. It is not easily imagined how he can have this kind of success without being all that he should.

Not all our ministry is effective *ex opere operato.* We must exert our priesthood in other ways than by saying Mass and administering the Sacraments. In the Automat, the food dispensers are cloistered from the public gaze, the vending machines being stocked as if by magic. There are never more than a few sandwiches and tidbits in sight; yet thousands are fed. Some persons surely are on their toes; but who? Horn and Hardart employees have a passion for invisibility. But priests cannot be so self-effacing, even were the Sacraments as automatic as all that. People do not flock to the Communion rail unless we first are on the scene exhorting them. Certainly non-Catholics will not seek out our rectories for instruction unless we are out and around, beating up the bushes. Therefore the *non ex opere operato* side of our ministry is quite as important as its counterpart; since there would soon be no call for the latter if we stopped asserting the former. And to function *non ex opere operato* with any success to speak of, calls for a fervor which just about puts our salvation on ice.

We priests are spared that preoccupation which jeopardizes the layman, and so impoverishes him spiritually. The average layman does not intentionally give Christ short shrift. Rather his cluttered life leaves scant room for Christ and that more abundant spirituality He came to foster. *Erga plurima turbatus.* His life swarms with interests—both trivial and important—the way a street car or bus swarms with passengers. You may be waiting in the rain or bitter cold for a bus, when one finally comes along; but chagrin stabs you as it does so, for it is marked "Bus Full" and goes zooming by. You could be the most important personage in the place, or your errand the most urgent imaginable, but there is simply no room for you. Lay

life is often chock-full of profane interests, with the " Bus Full " sign out, and leaves Christ standing in the cold. St. Paul almost congratulated the widow on her bereavement; for now—having dropped the old Adam at the cemetery—she could use the spacious vacancy to sanctify herself. A priest's life is adaptable rather for chartering—" Bus Chartered "—reserved exclusively for Christ and the work of Christ. Paul's was severely such: "For I judged not myself to know anything among you, but Jesus Christ, and Him crucified."

Someone has said that " preoccupation is the most common form of (moral) failure." Certainly it would seem to cause those puzzling nose-dives of character in middle life. A middle-aged man goes berserk and starts shooting up the decencies. Alcoholism, adultery, embezzlement, defection or what not. Those who know him are stunned. He has so much to live respectably for, they say. He is tops in his trade perhaps. He is tearing down what it took years to build up. Surely his case is pathological beyond question.

Not necessarily so. He certainly has had a deal of success. But, come to think of it, that kind of success needed little more than mental exertion. What moral drive was called for was amply provided by youthful ambition and ebullient *amour propre. Ubi amatur, non laboratur;* and he hugely enjoyed the job of self-aggrandizement. It was possible to succeed as he did while neglecting his moral and spiritual development, as now seems to have been the case. Success brought *lebensraum* and increased temptation, for which he was spiritually undeveloped. And so the smashup. Death in the afternoon. Death from preoccupation along non-spiritualizing lines.

It is old stuff that a man can develop one power of his soul while neglecting the others. Newman somewhere cites laughable instances of scholars who lopsidedly developed the memory. Intellect may enlarge while the affections shrivel. Self-indulgence, that solvent of will, has subtle disguises. A person may be weakly self-indulgent while seeming to be master of himself. For instance, a lad in the seminary is going all-out for some subject or other. Time means nothing to him when he is studying history or literature. His classmates marvel at his application. How determined and strong of will he is! I wonder. Is he applying himself or being applied—stuck to the

flypaper of his preoccupation, sprawled over the subject to which he is incontinently attracted? It would be more admirable still if, going counter to his voluptuous yen for English or history, he were giving due attention to the rest of the course, thus doing violence to himself and developing morally as well as mentally. Then if success should come with its seductions, it would find him in fighting trim.

I recall a fetching advertisement for a dental cream. It was a full-page portrait study of a handsome fellow in his forties; face beaming intelligence and *savoir faire;* evidently a high octane performer in his field. But, lo and behold! wasn't smarty wearing a baby cap—the same that shrinks from our ponderous celibate touch at the Baptismal font. What can be infantile about a solon like that? you wondered as you dove for the legend. It read: " This man's knowledge of dental hygiene is that of a baby." Poor sap, he didn't know enough to brush his teeth twice a day with Squibb's.

Sheer bathos of course. But imagine a use of that picture where a similar legend would be sheer pathos; picturing some big-shot whose moral and spiritual development has lagged far behind his growth professionally, and for whom success or affluence is a razor in a baby's hands. The legend might read: This facade of adult manhood is being his age mentally, right enough, but not morally and spiritually. He is as subject to his moods as a spoiled brat. He is as selfish and inconsiderate of others as a child. He is as irresponsible and furtive as an ill-bred boy. He is as restive and bitten up with feeling as an adolescent. Or he is as swayed by his sense life and as unspiritual as an infant. Hence the symbolic headgear. " When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child." Paul wore no baby cap.

If a digression be admissible—many Catholics fail to regard justification as a process as well as an act. In the baptized infant who dies before the use of reason, justification has been little more than an act, I suppose, and one in which the subject played no conscious part. But surely it is meant to be something more in the normal span. Surely sanctifying grace looks, not only to stable occupancy, but to growth and fruition as well. *Amplius lava me a peccatis meis* . . . Go and sin no more

. . . unless your justice abound more than that of the scribes and Pharisees . . . Be you therefore perfect, as also your heavenly Father is perfect. Saint Paul boasted that the grace of God had not been *vacua* in his life, *sed gratia ejus semper in me manet.* Put ye on Christ, he pleaded, exhorting his converts to grow up to the stature of Christ. Otherwise Christian asceticism would be scarcely more than supererogation; for surely it has a more positive drift than merely avoiding mortal sin.

How merely extrinsic is justification in the eyes of many Catholics, and how recklessly they gamble on it! It is almost Luther's idea of the snowfall covering the dung-heap. At best it is a hollow sacramentalism. Their conduct reminds one of those carousels we knew as children. You planted yourself firmly on your mount—horse, lion, giraffe, zebra, gnu and so forth, and went whirling around to some jingle jangle from a tinny juke box. To the side of the carousel stood a post from which swung an arm like a railroad semaphore. During the ride the arm was dropped, and through it issued metal rings. Nickel-plated, most of them; but some were brass; and if you hooked a brass one with your finger, you got a ride free. Can't you see a lot of Catholics on life's merry-go-round, firmly planted on their secular hobbies—in their carnal attitudes? But their hands are outstretched to snatch a sacramental ring—a stray confession and communion, hoping at length to catch a brass one: that one of those Communions will indeed be their Viaticum, its grace enduring till they breathe their last. Exciting, perhaps, but what a superficial slant on salvation! How unscriptural! How unChristlike! Newman (*nisi fallor*) has a gruesome study of a confirmed wordling who at death manages to give Saint Peter the slip, only to find Heaven unbearable. The Seer of Brompton implies that having to stay there would be worse torment for the man than Hell itself. Reading that, one shudders at the raging nonchalance about salvation.

Once upon a time a small boy noticed for the first time the ravages of the ground mole in the lawn around his home. Asking his dad what caused those ugly ridges, he was told that a mole had been at work, a rodent, the father thought they called it, that lives just under the sod and feeds on whatever bacteria infest the roots of vegetation. The boy was surprised that an

animal should live underground, where it must be dark and damp and cold. However (the father added) it was popularly believed that the mole came above ground once a year—on " groundhog's day "—and possibly saw the sun. At this the explanation passed the bounds of credence for the boy; for surely (he thought if the mole so much as once experienced sunshine, it would never live underground again in murky dampness. " Probably the nature of the beast," the father said testily. " I suppose it is habituated to darkness and hostile to the light."

A pastor traverses the Communion rail on Easter morning and sees unwonted faces. At first he thinks them visiting firemen; but a faint familiarity arrests his gaze, and finally he spots them as his own. He has seen them at Mass and around the parish. Then it dawns on him: it is religious groundhog's day; the moles are up in Grace. Their eyes are blinking in the sunshine of God's mercy; the warm rays of His love caress their puny souls. " You'd think (the pastor muses) that now they've known this glorious sunshine, and all the solace that it brings, they would never live underground again in mortal sin." Well, maybe it's the nature of the thing.

When Bernadette was being ridden hard by the investigators to see whether she was mental or not, she was asked to tell what she understood by a " sinner," since she was harping on the term. She replied that a sinner is one who loves evil. " Capital answer! " reported the investigator. " If she had said ' one who does evil,' I should not have been impressed. But when she said ' loves evil,' I knew I was dealing with a discerning person." The " moles " can hardly love the sunshine, for they spend so little in it. By nightfall of their Communion day they are liable to be underground in sin.

Many posit an unreal distinction between Heaven and their earthly lives, as if the two things were in no way joined. One wonders whether they really believe that their present souls are destined for the mansions of the Blessed, since they are so perversely bent on defacing them with sin. Or do they assume that brand-new souls will be issued, to which their identities will be transferred—these new souls then quartering themselves on the saints and angel choirs? The boys at West Point do not beguile the time making themselves unsoldierly; but these per-

sons spend their earthly lives making themselves ever more and more unheavenly, despoiling what piety they ever had. How different the Gospel view! Heaven is the jewel of transcendent worth which a man finds and straightway purchases, liquidating his whole estate if need be, and probably at a sacrifice, to get the cash. Whereas in the revised version, the soul does not possess itself of the rare find at once, but is content with an option. Then approaching death reminds it that the option is nearly up, and hadn't it better put some cash on the line?

It is significant that, while Christ spoke graphically of Hell, He made only vague references to Purgatory. The burden of His preaching was that we should here and now be intently preparing ourselves for a blessed immortality: *sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris.* Was it because He would not pander to our indolence by emphasizing such a comfortable doctrine? Nowadays the doctrine of Hell, so outstanding in the Gospel, is conspicuous only by its absence from our talks. Somebody might snicker and unnerve us. Also we rarely dwell on Heaven, for fear of seeming too softly celestial to a hard and carnal generation. Our doctrine pivots around Purgatory. We preach a minimal religion of last resort, and we have euphemized Purgatory into a Turkish Bath. A man goes on a bender with the idea of visiting such a place afterwards and sweating the stuff out of himself. Why, he will look as fit as a varsity oarsman by the time his wife returns from the country. A lot of Christians are on a moral binge. But no matter. When their numbers come up for passage to Heaven, they will duck into the Purgatorial Baths and emerge as radiant as any heroic penitent, guileless virgin, or valiant confessor.

Heaven and earth are not as disjunctive as they seem. Before the Fall, the soul was created in Grace, or certainly lifted to it at once. From the outset the soul enjoyed inchoate beatitude, which was to be an unremitting stay and solace throughout its earthly sojourn. Then, by an easy transition, it was to pass to the effulgent bliss of Heaven, its final home. Psychologically, the quest for beatitude begins with the dawn of consciousness. All human striving can be reduced to a search for happiness, and for the plenitude of happiness, for Heaven. It is as natural for the soul to seek happiness as for the body to seek health.

Of course a man can sabotage nature's bent on well-being, flouting her laws and harming his body, just as he can flout the laws of the spirit and make degenerate his soul's bent on Heaven.

Here we live by faith, which Paul described as the " substance of things to be hoped for," the assurance of our hopes. By faith, the invisible things to which we are destined can become palpable realities—imminent facts to be figured on. Such was the faith of Abraham and Moses; and of Paul, sighing to be loosed, after the manner of Lazarus, from the cerements of flesh. The anticipated joys of Heaven are therefore to have a substantial place in our earthly lives. Much as when an Easterner is setting out the first time for California. Having read all the chamber of commerce extravaganzas about the beatific sunshine, he basks in eager expectancy the whole way West. The trip may have its vexations and stretches of unpleasant weather, but these do not get him down. He is too uplifted by his faith in California, too rapt with the lucent promise of the sunshine that he hopes for. Always he is chirping: " California, here I come! " It is the unusual Christian nowadays you find humming: " Heaven, here I come! " Tax us on the point and we would probably answer: " I'll cross that bridge when I come to it; " thus dismissing that " substance of things hoped for " which seems to have been a positive mania with our earliest forebears in the Faith.

Well for us that our daily chores are conducive to holiness; for in these days of sodden materialism, with so much lay piety " grounded ", the priest has all the more need of exemplifying in his own life the pristine Christian spirit of detachment from the passing show and fervent attachment to the abiding realities of the supernatural world. If our preaching is to be a sharp antidote to the ultra-worldliness around us, it may have to borrow the stark Gospel tone of the Imitation: " It is vanity to love what is passing away with all speed, and not to be hastening thither where endless joy abideth. . . . Study, therefore, to wean thy heart from love of visible things, and to betake thee to things unseen."

We may have to drop the cultured polyphony and tricky arrangements of modern preaching and go back to Gospel plain chant: ". . . flee from the wrath to come . . . bring forth fruit worthy of penance . . . unless your justice abound more . . .

love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you . . . lay not up to yourselves treasures on earth . . . be not solicitous . . . cast out first the beam out of thy own eye . . . enter ye in at the narrow gate . . . not every one that saith Lord, Lord shall enter the kingdom. . . ." At this point the benches may be half-emptied, especially if it is a ritzy middle-class congregation. So if a collection is in order, it had perhaps best be taken up beforehand. The more cavalier among the birth-controllers, who advert to the stork solely as the name of a night club, will think such doctrine arrant heresy, not to say twaddle; so that it may be wise to take St. Matthew's gospel into the pulpit and let them see us reading the red print.

Of course, as always with really effective preaching, one will first have to preach to oneself, from the pulpit of one's priedieu. People would scarcely take such hard tack from a preacher, if they surmised that he kept more delicate viands of casuistry and worldly prudence for himself. There must be no " faculty table " when provisioning the flock with truths to live by.

Possibly we are prone to scrimp the imagination in our ministry, especially our role of apologist, forgetting that the imagination can wield a veto over credence. We are annoyed that so many do not take us for what we are: the anointed of Christ, the ministers of His great Sacraments, the only teachers of integral Christianity. We are tempted to think of non-Catholics wilfully blind not to be more impressed with us. Can't they see Catholicism written all over the Four Gospels and the Acts? Why, even sullen Harnack admitted that the ecclesiastical structure of Roman Catholicism was clearly present by the end of the first century.

As I once heard the Archbishop of Chicago say, referring of course more especially to the mission districts, " The priest is the Church." He meant that *in partibus infidelium* the citizenry judge the Church by the local priest. Negatively, at least, this is all too true. If the priest is not what he should be, the Church will be discredited in that sector. The Bride of Christ has worn some black eyes down through the centuries, and the pity of it was that she received them in her own household. Priests let her down. Priests put her on the spot. Priests made a horrid stench, and the world held its nose at her.

Doubtless this is wretched thinking on the part of outsiders. This is thinking with the imagination instead of by glacial logic and stolid fact-finding. But don't we all? Who shapes our attitude towards the Jews? Maritain with his dis-carnate reasoning, or that self-partisan "kike" who, dripping-wet, stepped over our recumbent frame at Jones' Beach, or kept digging his foot into the back of our chair at the cinema? Hence the wonder sometimes expressed, how Catholic bell-hops keep their faith. It is wondered how their imaginations can stand the slugging they must sometimes get. For of course nothing has conceivably happened to send their reasons against the ropes. An erring priest can go as far as he will without upsetting the *motiva credentitatis,* but he surely can take the starch out of the *motiva credibilitatis.*

Christianity may be counted on to appeal to men only as it appealed to them in its Founder and His first missionaries. There were many un-stoled preachers then, whose generous lives and supernatural attitudes were moving homilies on the Faith. The early Christians brought the world of their day to its knees by their stark unworldliness. You cannot make a drunkard conscience-stricken by bending the elbow in his presence; and a world seeing us sipping the nectar which is poisoning it, is not likely to be moved by our vociferous calls to temperance or total abstinence: " Be not solicitous . . . wean your hearts from love of visible things." It will merely belch the more in its boredom, for it knows from watching its demagogues how damnably easy it is to strike a noble pose and gush words.

Through the ages Christianity has acquired a resplendance which even the worldling must admire: great cathedrals, a pomp of liturgy, superb organization, massive development of doctrine and—as far as can be—a splendid rationalization of the Creed, a glorious literature and art, a vast increase in numbers, a Milky Way of saints, a gorgeous history, the prestige of battle-scarred but undimmed age, and so forth. It is a fledgling apologist, however, indeed who banks on these adornments of the Kingdom to kindle the unbeliever. Men can admire and be left cold, as once they admired the marble majesty of Greece and Rome. It is still true, as Newman pointed out, that living personal example is what inflames.

Some time back, a best seller, called (I think) *Kabloona,* glorified a missionary to the Canadian Eskimos. The author was not

a Catholic, but a cosmopolitan journalist who like Ulysses had been around, and could hardly have missed the resplendance just mentioned. His heart was warmed, and probably for the first time, by the all-out evangelical simplicity and other-worldliness of the lonely missionary. On every hand just now are well-spoken apologists for an all-out patriotism behind the war effort; and thousands unmoved grumble about the dim-out. But when our boys were campaigning valiantly on Bataan, the thought of their spirit probably dampened many a temptation to lie down or chisel on the nation. Eloquently they showed the way to the higher life of patriotism.

There is something to be said of course for the merely personable priest. He has the look at least of being quite at home with the unregenerate, whom he must evangelize, and can speak their language without a trace of brogue. Catholics need never apologize to Emily Post for him. He does not go around wounding the carnal sensibilities of people. His apostolic zeal is not a hot breath on the necks of those who come his way. His sincerity and supernatural earnestness are not so manifest as to flutter the guilty consciences around him. The adulterous can be in his company without, perhaps, coming to feel ashamed of themselves. So with all the young devotees of companionate marriage. So with some wretched lad much given to desecrating the " temple of the Holy Ghost." So with the glutton, the grafter, the moneyed malefactor. If nothing else, however, he brings people close to a priest, which is a step in the right direction. Only he never seems to point away from himself, as one legate did, saying: " Behold the Lamb of God! "

THOMAS A. FOX, C.S.P.

New York City.

THE PRAYER FOR PEACE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the August issue of THE ECCLESIASTICAL REVIEW, John Hennig, in an interesting article entitled " Prayers for the Prisoners ", writes: " In the Collect of the Mass for Peace the words *hostium sublata formidine, tempora sint . . . tranquilla* are usually translated ' freed from the fear of our enemies, times may become peaceful.' The literal translation would be: ' When we have endured the superiority of our enemies, times may be

peaceful', i. e., rather a petition for endurance than for victory."

I beg to disagree with the learned contributor. He has arrived at his novel translation through confusing the verb *sufferre* (to endure, to put up with) with the verb *tollere* (to remove completely, to destroy, to obliterate). Having missed the meaning of *sublata,* he proceeds, erroneously again, to render *formido* by "superiority". In this phrase *formidine* and *tempora tranquilla* are in striking contrast. *Metus,* according to Cicero, is the fear of a great evil now impending over us, grave apprehension, dread. *Formido* is *metus permanens*—constant fear and dread. The literal translation, therefore, of *hostium sublata formidine etc.* would be "when the constant fear and dread of our enemies has been finally removed"—"freed from the fear of our enemies". The traditional translation, therefore, is correct and quite accurate. Far, therefore, from this Collect being, as Mr. Hennig puts it, "rather a petition for endurance than for victory", it is very definitely a prayer for victory.

This interpretation is likewise clear from the context, namely, from the thought running through the Secret and the Postcommunion of the same Mass. Do the following challenging phrases from the Secret and Postcommunion, respectively, sound like endurance: "*nullis sinis concuti terroribus*"—"*ut, qui in defensione tua confidimus, nullius hostilitatis arma timeamus*"? These prayers represent no meek petition for endurance and resignation but rather a forthright courageous petition for victory with Divine help and guidance.

There is, above all, nothing "pacifistic" about this prayer for peace. The powerful word "formido" describes perfectly the constant fear and dread the world has been living in as a consequence of the Nazi menace and threat. At present we are engaged in the grim business of removing and destroying and extirpating, once and for all, this threat to our Christian culture and civilization. When this constant threat has been completely wiped out (*hostium sublata formidine*) then and only then can the peoples of the world live in peace and quiet under God (*tempora sint, tua protectione, tranquilla*).

Is it any wonder that many dioceses have continued, ever since the declaration of war, to say as the *oratio imperata* the *Oratio Pro Pace*?

Darlington, New Jersey. JOSEPH P. CHRISTOPHER.

CHRISTIAN NAMES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Why it is that so many priests have given up the use of their baptismal names and use others that are not connected in any way with religion? The giving up of the use of one's baptismal name, is it not implicitly a slur upon the Saint? It must be difficult and even absurd for such priests to urge Catholic parents to use names of Saints in baptism when they themselves seem to glory in the use of some meaningless name. Could it be that these priests are snobs without knowing it?

E. P. GRAHAM.

Canton, Ohio.

"HOW MUST THE CONFESSOR DEAL WITH AN ONANIST?"

Under this heading, the Reverend Francis J. Connell, C.SS.R., S.T.D., contributed an article to the July issue of the REVIEW. It is an able, interesting, and informative production. I desire to submit some brief comments on three topics which Father Connell discusses.

On page 56, he points out that while in the Encyclical, *On Christian Marriage,* Pope Pius XI does not explicitly distinguish between onanistic and condomistic intercourse, it would be wrong to conclude that "no distinction is necessary, and that the same reasons that justify a wife in submitting to her husband when he employs the natural mode will suffice to allow her to submit when he uses a condom."

In the course of the discussion which I carried on with Reverend James H. Kearney, S.J. and Reverend Philip H. Burkett, S.J. in the REVIEW, the months of May, June, July, and October, 1931, I maintained that the language of Pope Pius left the matter in doubt, but that the contrary teaching of theologians created a presumption in favor of the view that the Pope did not intend to set up a new doctrine or discipline. This presumption, I said, "is so strong that I should not feel justified in departing from the received discipline if I were hearing confessions" (October, 1931, p. 404). In the concluding paragraph of this contribution, I wrote: "While the language of the Encyclical concerning the lawfulness of 'reluctant consent' by the wife makes no distinction between the two kinds of per-

verted intercourse, the teaching of the moral theologians and the decisions of the Roman Congregations constitute such a strong presumption against the 'milder interpretation' that a confessor is not justified in departing from the traditional discipline" (p. 406).

The only difference between Father Connell's statement and mine on this point is a difference of emphasis. I stressed the absence of explicit distinction in the Encyclical; Father Connell emphasizes the absence of any necessity on the part of the Pope to mention the distinction. We agree that the language of the Encyclical does not justify the inference that it was enunciating doctrine or discipline contrary to that generally and traditionally held by the moral theologians.

The second topic which I wish to notice in Father Connell's article concerns the intrinsic immorality of condomistic intercourse. Following are his most important sentences under this head:

> When we say that condomistic intercourse is intrinsically wrong from the very beginning, we are using the expression *intrinsically wrong* in a somewhat different sense from its use when applied to certain other sins, such as blasphemy. In the latter case was meant that the action *by its very nature* is opposed to the moral law, so that under no circumstances can it become licit. In the case of condomistic intercourse we mean that this action *under normal conditions* will have as its effect something which is wrong by its very nature, the spilling of semen outside the *locus debitus*. In other words, condomistic intercourse is intrinsically wrong in the sense that it is naturally adapted to produce something absolutely sinful and usually will terminate in this way. Now, since the laws governing marriage are based on what normally takes place rather than on what is the exception (cf. St. Thomas, *Suppl.*, Q. 67, a. 1, ad 4), we are justified in saying that condomistic intercourse is intrinsically wrong from the very beginning (pp. 59-60).

It seems to me that the last sentence of the immediately foregoing paragraph can be fairly applied to onanistic intercourse also. In my article in the June, 1931, number of the REVIEW, I contended that onanism was also intrinsically wrong from the beginning. On page 621 of that issue, I wrote:

> For myself, I have never been able to see the validity of this distinction, from the days when I first became acquainted with it as a

student in the seminary. The objective morality of an act (as distinguished from that contributed by its end and circumstances) is not determined by the action as a physical process nor by any of its physical parts or elements, but by the *object* (*objectum*) to which as a whole the act immediately tends. Onanistic intercourse is one act. Its morality as a whole and in all its essential parts is determined by the object to which it is immediately directed. That object is perverted, frustrated intercourse, which is intrinsically evil. Therefore, the act is intrinsically bad from the beginning.

To the objection that in onanistic intercourse the husband might " change his mind " and complete the act naturally, I replied that this very exceptional outcome does not alter the morality of the act either for husband or wife. Not for the husband, because his bad intention has already stamped the performance with an evil character; not for the wife, because she cooperates from the beginning with an act which her experience compels her to assume will be completed in a perverse and sinful manner. To the objection that in the case of condomistic intercourse the wife foresees its evil outcome with " moral certainty," I replied that the same is true of onanistic intercourse (Oct. 1931, p. 405).

Another similarity between the two forms of perverted intercourse is that in both cases the husband can " change his mind " for the better before the act is completed. On page 60 of his article, Father Connell declares that condomistic intercourse " is intrinsically wrong in the sense that it is naturally adapted to produce something absolutely sinful and usually will terminate in this way." So will onanistic intercourse " usually terminate in this way." At any rate, the frequency difference in the evil termination of the act in the two cases is only one of degree.

For the husband, the question of a distinction between the two kinds of perverted intercourse has no practical importance. When he begins the act with the intention of completing it onanistically, he has committed a grievous sin, whether or not he " changes his mind " subsequently. For the wife, however, the distinction has great practical importance. As a speculative proposition, she might accept the view that both perverted forms have equal intrinsic immorality; as a practical matter, she is morally obliged to abide by the discipline laid down by the theologians and the Roman Congregations. Therefore, she may cooperate in onanistic intercourse for a *grave* cause (*causa omnino*

gravis); when the husband uses a condom, her cooperation will not be licit unless the cause is " most grave " (*causa gravissima*). Indeed, she is obliged to use as much physical opposition as would a virgin against a man who attempts to make her the victim of indecent assault.

How great must be her physical opposition? This brings us to the third topic discussed by Father Connell upon which I desire to comment. An important sidelight is thrown upon the question by the distinction which Father Connell draws, in the paragraph quoted above, between the intrinsic immorality of condomistic intercourse and the intrinsic immorality of blasphemy. This distinction seems to me to be clearly valid, and it is very helpful; but I wish Father Connell had laid down some general principle or standard in support of the distinction which could perhaps be applied to other actions whose intrinsic malice is something less than that of blasphemy.

Returning to the question asked at the beginning of the immediately preceding paragraph, I summarize Father Connell's answer as follows: A virgin is obliged to resist indecent assault by physical means up to the point where such resistance would involve danger of death or some equivalent evil. A wife must oppose condomistic intercourse by her husband to the same extent. She is not obliged to resist unto death or unto " an evil that can be likened to death." But what is " an evil that can be likened to death? " If the cost of resistance would be " dire poverty for the wife and children and the necessity of these latter being put in a public institution, there might be sufficient reason for the toleration of the sinful act. For a good mother would regard such a turn of events as an evil comparable with death. Perhaps another justifying cause would be present if the husband, refused by the wife, would take to drink, bring disgrace on the family, scandalously disturbing the peace of the household " (p. 59).

All this seems reasonable and justified by the distinction between the two grades of intrinsic malice which Father Connell describes. The exposition summarized in the immediately preceding paragraph should be extremely valuable to priests. It offsets to a considerable extent the silence of the moral theologians who, as Father Connell remarks, " do not seem anxious to discuss this matter at any length " (p. 58).

Washington, D. C. JOHN A. RYAN.

THE PRIEST AND PUBLIC HIGH SCHOOL RELIGIOUS INSTRUCTION.

Almost every town and village in this country has its public high school. About the high school centers the educational, recreational and much of the social life of the 'teen' age youth. All of these high schools are in the limits of Catholic parishes and consequently the problem of religious instruction for the Catholic students that are in attendance is a pastoral problem the nation over.

The high schools are by and large American education in its widest and most effective application. We have almost all come to regard the four years of our high school training as a definite period of our lives. Certainly it was the period when impressions meant most to us, when the profoundest changes came over us; a period when we made our plans of life; a period which closed with the sealing of life-long friendships and commencement exercises that found us as happy in the hope of success as we may ever have been in its achievement. Significantly we marked its close by having our photos taken, photos which can be seen on the pianos and mantles of almost every American home.

We are not concerned here with the merits or demerits of the high school system from pedagogical, social and moral standpoints. We are merely writing about a fact which concerns the lives of millions of our youth. We are pleading that priests come to realize the opportunities that are theirs as pastors of building strong God's Kingdom in the hearts and minds of their young people by bringing religious education to bear on their training at this important period of their lives. We make bold to assert that no work in behalf of youth and no parish youth activity have the same claim upon pastoral solicitude. Organizations of the Confraternity of Christian Doctrine on diocesan scales notwithstanding, the religious care of these young people is primarily a pastoral obligation.

In states where the laws permit the release of Catholic students on school time for the periods of religious instruction the difficulties of getting the work organized have almost vanished. A pastor need but make arrangements with the local school board, the superintendent of the high school, the parents

of his Catholic students and the students themselves. The classes will be turned over to him at any convenient center outside the school that he may designate. In the experience of priests in the Diocese of St. Cloud who have been assuming this type of instruction with increasing success from year to year, school officials have been generously cooperative, in some instances even furnishing a certain amount of disciplinary sanction for the religion classes.

Where the students cannot be released on school time the aid of school officials can in many instances be secured in getting classes formed that will meet after school hours. Sometimes Catholic teachers on the school faculty will assist by organizing the classes and aid in the actual task of conducting them. The work is so essential if we are to save youth for Christ, that no means or efforts should be spared in realizing the formation of such classes and once a priest has brought his ministry to bear directly or indirectly on the majority of the young people of his parish, he will readily recognize the benefits and advantages of the work.

The greatest obstacle to the extension and success of the work has been the failure of those in charge of it to recognize that it is primarily a pastoral work. This does not mean that the pastors cannot enlist the aid of other persons and agencies for its organization and continuance. Few priests can be expected to have the time and ability to teach large groups several periods each week. But the responsibility is pastoral, nevertheless, and if we recall the nature of the Confraternity of Christian Doctrine we will note that the parish priest is always its director in the territory of his proper parish. Experience too has demonstrated that works of such a nature as the religious education of the young succeed only in measure as they are identified with the normal parish life of the young people affected.

Another obstacle is the attitude of priests who think that the work is of such a specialized nature that they must keep hands off. Every normally intelligent priest can—if he has the right zeal about the matter—do a great deal. In smaller towns and villages he should be willing to teach the classes himself. He can center all his best efforts with regard to youth in this work and not be making a mistake. If his contact with his young people is agreeable he is a one-man youth movement and if in

addition he succeeds in opening the intelligences of his students to the profounder implications of religious truth, if he can give them an appreciation of the worth of Catholic doctrines and generate a little fervor in them, he shall have done more towards building Catholic men and women of the future than he could ever expect to do by building and maintaining the best recreational center in town. If he brings religious education to bear on the lives of these otherwise neglected youngsters as forcefully as the manual-training teacher and the coach bring their subjects to bear, he will be doing a grand job and it will not take him long to see results. In fact he can influence the whole school and reap the advantages of all its facilities in his work. He has here better supplementary facilities to affect the social and recreational life of youth than he could ever devise or maintain on his own. He can by tact, courtesy and a sympathetic understanding have the school and its entire faculty and administration work with him, which is not very different in practical results from working for him.

When the priest cannot do the work alone, he can enlist the aid of other persons. There isn't a town with a Catholic church in it that hasn't a few educated Catholics with some leisure time. Most towns have one or more Catholic teachers on the school's staff. These can be enlisted. With any good manual of doctrine they can teach, even though they may claim, as they always do, that they themselves are not very well versed in religion. "Learning with the student" is the highest type of teaching, and lay instructors are sometimes especially successful on the principle that there isn't a wide gap between their knowledge of religion and that of their students. They have countless ways of making the classes profitable and interesting, as many ways in fact as there are teachers, if the principles of education as they are applied to other subjects are applied to the teaching of religion. They may conduct the classes as discussion periods merely presenting a topic or doctrine from some orthodox text and getting learners to discuss its meaning and application to life. They may employ projects or give assignments, they may lecture, explain, ask questions, tell stories or show pictures. Materials to aid them are not wanting and to date at least two complete courses of religion for public high school students can be obtained at very low cost.

We believe that the problems of organization and texts have been over-emphasized. The important need to get the work going on a national scale is that priests in the care of souls realize their opportunities and responsibilities in the matter. Catholic leakage cannot be checked unless young people of high school age are given the instruction which until recently they were so generally denied. They received religious training adequate to their childhood mentalities in parochial grade schools, or at the grade school level in regular instructions. But at the period of their lives when they needed religious enlightenment and guidance most, they were thrown into the entirely secular atmosphere of the public high school with no influence of the parish to offset tendencies to indifference and very often to an outright loss of their faith.

In the cities and towns of the Diocese of St. Cloud pastors have been charged to assume the task of instructing Catholic students attending public high schools as one of their first obligations. This has resulted in classes being formed and through the past six years some nine thousand high school students have been enrolled yearly in these classes. The problem is not solved in cities that have Catholic high schools, as might be shown from the city of St. Cloud. The Catholic high school has a capacity enrollment of eight hundred pupils, nevertheless, one large public high school has release classes for an equal number of Catholic students who are taught by four priest instructors and from six to eight last-year seminarians from St. John's seminary at nearby Collegeville. In smaller towns the parish priests either teach the classes themselves or they enlist the aid of Catholic members of the high school faculty. At one high school, six lay instructors and two priests give the instruction. Ability to teach and supervise the classes is taken into account by the Bishop as of paramount importance in the appointment of priests to parishes which have public high schools in them.

The success of the work in the diocese since 1937, when it was inaugurated as the first objective of Confraternity work, has resulted from the fact that it has been viewed entirely as a pastoral problem. That it can be extended, improved and made more effective goes without saying, but the results to date are ample evidence that the task to be permanently successful has to be looked upon as a normal pastoral obligation.

Saint Cloud, Minnesota. FERDINAND C. FALQUE.

"EXTRA ECCLESIAM NULLA SALUS".

There are some questions which cannot be answered adequately with an absolute negative or affirmative. Even when a categorical "Yes" or "No" may be the correct answer, it may not be a satisfactory one. Likewise, a plain statement of fact might be insufficient for its purpose, and might even do more harm than good, or cause more confusion than order.

Whether it is desired to put the subject of this paper in the form of a question or of a statement, certainly the correct form of the answer to the question, or the correct form of the statement, would fall under the category of those subjects which require, not merely reasons, but analytical treatment. Thus if it were asked, "Is there any salvation outside the Church?", the strictly correct answer would be, "No!" and if it were stated that there is no salvation outside the Church, correctness again is observed; but in both cases, explanation is required.

For the sake of clarity, it may be permissible to analogize what might be called the constituent elements of the Church with the constituents of a human being, i. e., body and soul, bearing in mind, that the soul, in both cases, is the more important of the two. This procedure being acceptable, it may be stated that

(1) he who belongs to the body and the soul of the Church, may be saved:
(2) he who belongs to the soul, and not the body, may be saved:
(3) he who belongs to the body, and not the soul, may not be saved:
(4) he who belongs neither to body nor soul, may not be saved.

To take the first proposition first. To belong to the body, one must be incorporated through Baptism and Profession of Faith. "Unless a man be born again, of water and the Holy Spirit, he cannot enter into the Kingdom of God." Christ therefore, decrees that, to enter the body of the Church, one must use the one means stipulated. In order to enter heaven, something must take place to pave the way. Since God has given that something to His Church, and commanded the Church to apply the same as a condition for eligibility to enter heaven, it follows that heaven cannot be attained without the fulfilment of that condition. To enter heaven, which is a part

of the Church (in so far as we are concerned), one must enter that part of the Church which leads to the part in heaven; and in order to enter that part (on earth) which leads to the part in heaven, one must use the only means of entry provided. Admission into heaven, therefore, presupposes that the candidates for such have entered into the ante-chamber (the Church on earth). Such entrance can be effected by using the one means of ingress established by the Head of the whole Church. To enter this Church, as Christ clearly indicates in John x, there can be no fence-climbing or " gate-crashing ".

The indelible character marking the soul at Baptism proclaims the truth that, absolutely speaking, there can be no such person as an ex-Christian. Once a Christian, always a Christian. This means, that once a person is incorporated with the Church, he remains always in the body of the Church to some extent. By excommunication, a person may be severed from the visible body of the Church in so far as membership and the fruits of membership are concerned, or in so far as these fruits may constitute the effects of Baptism, but he retains forever the seal or character of the Sacrament. To assert the contrary would be tantamount to saying, that a Christian could revoke or lose his Baptism altogether, and that another Baptism would be necessary for his reconciliation with the Church. In the event that we are good enough to approach the portals of heaven in due time, Saint Peter doubtlessly will desire to ask us the state of our record, but first he will scrutinize us for the mark of Baptism, the sign of a Christian, the evidence *sine qua non.*

When a person is baptized, not only does he become a member of the body of the Church, but he is also united with the soul of the Church: " Unless a man be born again, of water and the Holy Spirit . . ." But though the baptismal character marks a man's association with the body of the Church, his standing in both body and soul may be forfeited; in body and soul by profession of heresy, or for other grave reasons, and in soul only, by wilful neglect of that lifeboat of salvation called Penance after the baptismal ship of salvation has been scuttled to a certain degree. Though the baptismal character remains, other effects of Baptism are lost, and can be regained only by utilizing the complementary means of salvation established by Christ. Just as a man, after opening the seacocks of a ship at sea to

scuttle it, will go down to the depths with the ship if he does not take to a lifeboat, so also a man may accompany his sabotaged baptismal character to the depths of hell unless he makes use of the means provided to save it. Therefore, if a person is in the body of the Church, and remains united to the soul, he may be saved.

The second proposition is that he who belongs to the soul and not the body of the Church may be saved.

It has been established that, to belong to the body of the Church, one must be incorporated through Baptism and Profession. Those who belong to the soul of the Church, and not the body, strictly speaking, may be said to be those who would belong to the body if they knew there were a body, where it might be, or how to be incorporated. Though these do not belong to the visible body, they might be said to be in it by implication. They are those who live according to the requirements of Christ in so far as they know them. If they would certainly carry out all the commands of Christ, if they knew them, they could be said to have Baptism of Desire. They could be regarded as having implicit profession of Faith, and having Baptism of Desire, they would, in some sense, even belong to the body of the Church without being aware of it. However that may be, such people certainly belong to the soul of the Church, though they are not visibly and strictly united to the visible body by external communion with her and by outward profession of Faith.

Thus, these sincere and well-disposed persons, since they are spiritually united with the Church of God, belong to the soul of the Church, cannot be dismissed as rank outsiders. Since therefore, they are spiritual members of the Church, they may save their souls. He who belongs to the soul, and not the body of the Church, may be saved.

The third proposition is that he who belongs to the body of the Church and not the soul may not be saved.

It has already been stated who belongs to the body of the Church. This may be expanded by stating, as an instance, that such a person is a Catholic. In the case of a person being baptized in infancy, the sponsors make the profession of Faith. An adult convert, in normal circumstances, does it for himself: and a person being baptized in extraordinary circumstances,

and especially in danger of death, may indicate his intention to do so by a variety of signs.

This admission into the body of the Church visibly unites a person to the soul of the Church; but, as indicated in the first of our four propositions, this person may depart from the soul of the Church by conduct contrary to his baptismal vows, such as by the practice of serious evil, which may or may not expose his Faith to public opprobrium, or by the commission of other misdemeanors which render such an individual *persona non grata* in the eyes of God and the Church. Such members of the body of the Church disunited from the soul of the Church are dead members. So long as they continue perverse, so long as they persist in the practice of their misdemeanors, or refuse to comply with the laws of the Church, or neglect to apply the remedies necessary to restore them to the soul of the Church, so long as they remain spiritually defunct, they may not save their souls, so far as we know. "So far as we know," for it is conceded a dreadful matter that even one soul should be irrevocably lost. No one can say for certain that any soul is lost. Not only is God's mercy infinite, but His ways are incomprehensible.

The fourth proposition is that he who belongs neither to body nor soul of the Church may not be saved.

Sufficient has been stated concerning actual membership in the body and soul of the Church. Taking instances of outsiders corresponding to the terms of this proposition, we might consider so-called atheists who have no wish at all for Baptism and who are definitely inimical to God and His Church.

Another example would be the case of a fallen away Catholic who has lapsed into the practice of Christian Science, and stubbornly adheres to the practice in serious sickness even to the exclusion of a physician and, of course the exclusion of a priest. Such a case came within the experience of the writer some time ago. The pseudo-scientist in question fell into complete unconsciousness at her home as a direct result of refusing medical treatment, or, what is more to the point, the complete unconsciousness was a direct result of the practice of a false religion. Such deliberate and contumacious conduct renders such a person less entitled to conditional absolution than if he or she had become unconscious through the inordinate use of alcoholics or

narcotics. The former state of insensibility is induced by public and scandalous confession of a false religion, while the latter state may be the result of a temporary weakness, and not at all public. Incidentally, it may be stated, that the pseudo-scientist remained completely unconscious to the end, and there was absolutely no sign, interpretative or otherwise, of repentance. Moreover, this person, as was revealed after her death, had ordered her body to be cremated; and such was done. Most of these circumstances were known beforehand only within a very limited circle. It is a story which emphasizes how circumspect one must be in imparting absolution, either absolutely or conditionally, especially in public. It prompts Pater Sympatheticus to bear in mind that he is the guardian of the Sacraments as well as the minister.

If the atheists and fallen-away Catholics stubbornly persist in their unreasonable and inimical conduct till death, it does seem that the phrase *Extra Ecclesiam Nulla Salus* is justified in their regard. Here arise provocative questions which are left to the discussion of the clergy. Does it certainly follow, that such enemies of God and His Church, who seem to be in such an unenviable position, are damned forever? Can we definitely say, that they are condemned to everlasting torments, when we consider the dying plea of Christ, "Father forgive them, for they know not what they do"? Did these words apply to all sinners? Would these people act as they do, if they really knew what they were about? Is not every prayer of Christ answered?

Under the fourth proposition there may come also consideration of the person who, through invincible ignorance, does not belong to the body of the Church, and is not in union with the soul of the Church, for the reason that he does not live a naturally good life according to the innate dictates of the law planted by the Creator in every human creature. Again, can it be categorically stated, that such a person derives no benefit from Christ's first word from the Cross? It is well known, of course, that God gives sufficient grace to every soul to be saved: and that, if a soul is lost, the soul has itself to blame: but, "Father forgive them, for they know not what they do," coming from the mouth of Christ, is something not to be lightly dismissed. However, whether or not we care to indulge in good-natured argument on this point, it seems to be established,

and indeed it must be held as of Faith, that, he who belongs neither to body nor soul of the Church, may not be saved.

Conclusively to these four propositions, it may be gathered that the man who has least likelihood of being saved, is not always the person who has never been incorporated with the Church. It may very well be the Catholic who has abused God's graces and completely rejected them. He has guiltily refused the fulness of something offered to him but withheld from others or given to them only in part. In other words, the good Protestant, or non-Catholic, or pagan, may be more pleasing to God than the renegade or neglectful Catholic.

Since the point of the question concerns those who are outside the Church in some way rather than those who are in, it may be added that no matter how well disposed those outside the Church may be, Christ has not categorically promised them salvation. It does not matter how much argument or discussion may revolve around the matter, or how benignant we may feel towards those outside the Ark of Salvation, we can only say, that these souls are left to God's unpromised mercies. We may be quite sure however that those mercies are superabundant.

A reversion to the preamble of this treatise would help to round off the conclusion with appropriate finality. In the preamble, the phrase *Extra Ecclesiam Nulla Salus* was accommodated and posed both as a statement and as a question.

Therefore, to the statement, " There is no salvation outside the Church," I respond in the manner of the schoolmen, *Concedo, sed distinguo.* And to the question, " Is there any salvation outside the Church? " I answer in the same spirit, *Nego, sed Domine, salva nos, perimus.*

WILLIAM J. BOAT.

Deadwood, South Dakota.

A PRAYER TO CHRIST THE KING.

In the ECCLESIASTICAL REVIEW of January 1941, I wrote an article giving the history and explanation of a short prayer to Christ the King. The August number of the same REVIEW contained a criticism of the article by the Reverend F. J. Mutch. He takes exception in particular to three points. " This translation," he writes, " is in readable and very fluent English, but

in my estimation the thought does not seem as close to the original French as some of the older translations." The first part of this sentence is quite flattering to us—more than one worked on the translation. We attempted a new translation because the older ones were not so readable. The second part of that sentence is not so flattering. We can hardly admit that the thought of the new version is further from the original than that of some of the older versions. We do admit that some of the older ones adhere closer to the *wording* of the original; but that is precisely why they are so stiff and not very rhythmical.

Father Mutch prefers the translation made by Father Power. Had I known of its existence (perhaps an unpardonable ignorance), I would have urged a new translation all the more strongly; for, even Father Mutch admits, it has an "unfortunate mistake." It completely misses the main point in the prayer. The second sentence of the original reads: "Tout ce, qui a été fait, a été créé pour vous." "Pour" evidently means "for" and not "by." Christ is here proclaimed the absolute Primate of all creation because He is the *final* cause of *all* creation, not because He is the efficient cause of all creation. Nor does that sentence mean "that the word was made for the Sacred Heart, *that is* (italics mine), that it might be governed *by* Christ the King," as Father Mutch wrote in correcting Father Power.[1] That all creatures were made for Christ's glory is not the same as saying that they might be governed by Him. The original text speaks of Christ Jesus, the God Man, not of the eternal Word; and it expresses the efficient cause neither of creation, nor of the governing of creatures, but the final cause of all creation. This change of thought, *salvo meliori judicio,* introduces a substantial change of thought, and that according to Canon 934, 2 and a Decree of the S. Penitentiary, Nov. 26, 1934,[2] forfeits the indulgence.

Father Mutch credits me with zeal for peace in writing the article; however, a more careful perusal of the article will reveal a greater zeal for the glory of Christ. It is because of the second sentence, just quoted, that I wrote the article and was interested in acquainting others with the prayer. If this prayer is correctly translated it can be used as an argument in favor

[1] *Acolyte*, 1932, June 25, p. 10.

[2] *Acta Apost. Sedis*, 26 (1934) 643.

of the Franciscan doctrine on the absolute primacy of Christ as *final* cause of *all* creation. Father Chrysostom, O.F.M., the composer of the prayer wrote numerous articles defending the primacy of Christ. I have no doubt that he wrote this prayer because of that line; it is the very heart of the prayer.

Father Mutch is much concerned about the exactness of the translations of indulgenced prayers. That is very commendable. Some of his observations are keen; others are open to criticism, and still others are false. Besides, it seems that he is more exacting than the Church herself. To gain the indulgence of a prayer the Church demands that the translation be substantially identical with the original; she does not demand that it be absolutely identical. Besides the Canon and the Decree quoted above we have evident proof of this in the official translation of the Act of Consecration to Christ the King, and of the Act of Reparation to the Sacred Heart, both published in the *Acta Apostolicae Sedis*.[3] Even a hurried reading of these two Acts and their translations will disclose a variety of changes in wording and constructions, in transpositions of words and sentences, in breaking up of long periods—especially in the English and German versions; and that for greater force and clarity. Let us examine individual phrases.

Note the slight change of thought in "humillime" and "humbly." Note the change of construction in: "Ut brevi fiat unum ovile *et* unus pastor . . . affinche in brevi *si faccia* un *solo* ovile *sotto* un *solo* Pastore." Note the additions and change of construction and of thought in: "Eosque *in lumen regnumque tuum* vindicare ne renuas . . . Non recusate di trarli *tutti* al lume e al regno vostro . . . ne refusez pas de les attirer *tous* a la lumiere *de* votre royaume . . . Dignaos atraerlos *a todos* a la luz *de* vuestra reino . . . refuse not to draw them *all* into the light and Kingdom *of God* . . . und fuehre sie *alle* zum Lichte und Reiche *Gottes*." Notice that all the versions quoted add *all;* that the French and Spanish change the hendiadys *lumen regnumque* to a genitive construction; that the English and German speak of *God's* Kingdom, whereas in the original it is *Christ's* Kingdom. No doubt this change was introduced for greater facility in reading; but I should much prefer to retain the original reference to Christ. The English translation could

[3] Vol. 17 (1925) 542-546; vol. 20 (1928) 179-184.

have used a genitive construction, inverting, however, the nouns thus: " into Thy Kingdom of light." Christ's Kingdom is really a Kingdom of light. Note the omission of the conjunction in the English for " Respice denique." " Tamdiu populus electus " becomes " once . . . jadis . . . un giorno . . . ehedem . . . en otro tiempo." But " tamdiu " means " so long a time "; it expresses more than " once." Note the transpositions of whole phrases in: " et Sanguis, qui olim super eos invocatus est, nunc in illos quoque, redemptionis vitaeque lavacrum, descendat; . . . scenda anche sopra di loro, lavacro di redenzione e di vita, il Sangue gia sopra di essi invocato; . . . que sur eux aussi descende, mais aujourd'hui en *baptême* de vie et de redemption (interchange of words), le Sang qu'autrefois ils appelaient sur leurs têtes." The Spanish also has " Bautismo." The English begins a new sentence: " Of old they called down upon themselves the Blood *of the Savior,* may it now descend upon them a laver of redemption and of life." Note the different ways of giving " securam cum incolumitate libertatem; . . . incolumitá et libertá secura; . . . une liberté sur et sans entraves; . . . assurance of freedom and immunity from harm; . . . Sicherheit und Freiheit." Also " tranquillitas ordinis; " l'ordre et la paix; . . . peace and order; . . . Ruhe und Ordnung; . . . la tranquillidad en el orden." " Perfice, ut ab utroque terrae vertice una resonet vox; " becomes simply: " and make the earth resound from pole to pole with one cry." In Latin the voice resounds, in English the earth resounds because of the voice. The passive of " per quod nobis parta salus " is made more forceful by the active " that wrought our salvation." To " ipsi gloria " the musical Italians and Spaniards add the note of singing Christ's praise: " si canti gloria . . . a El se entonen canticos."

In the Act of Reparation to the Sacred Heart the changes of constructions and of words, and the breaking up of long periods, is even more pronounced. Note the more forceful closing " crowning gift of perseverance," for " magno illo perseverantiae munere; " also the pleasant " happy home," for " patria."

It is evident therefore, that, although the Church insists on substantial identity of a translation with the original of an indulgenced prayer, She is quite liberal in changes that are demanded by idiom or that make for a smoother and more forceful reading; and She allows even accidental changes of thought.

Father Mutch, no doubt, realized that those changes were allowed by the Church and that they existed. But he will say that we made even greater changes. However, an analysis of the original and a comparison with the version proposed will show that the latter is quite faithful to the original.

" O Christ Jesus." The version quoted by Father Mutch in the ECCLESIASTICAL REVIEW (103, 536 f) has " O Jesus Christ." Why that inversion? It certainly does not improve the reading. Besides, the composer had a reason for putting " Christ " first. The name Christ refers directly to the two-fold nature of the Incarnate Word, to the anointing of the humanity by the divinity. As Scheeben says, it is a *Wesensname* of the Incarnate Word, and not a *Personalname* as " Jesus." [4] St. John Damascene puts this concisely:

> Nos Christum non unius compositae naturae praedicamus, velut ex aliis aliud . . . Christum vero nomen hypostaseos asserimus, non unimode dictum, sed duarum naturarum significativum. Ipse enim se ipsum unxit, ungens quidem ut Deus deitate sua, unctus autem ut homo; ipse est hoc et illud.[5]

In order, therefore, to stress the excellence of the God-Man in Himself, in contrast to His work as Savior—" Jesus "—the name Christ is put first. St. Paul often writes " Christ Jesus."

" I acknowledge Thee " is a verbatim translation of " Je vouz reconnais." We thought that " I salute Thee " is more concrete and more expressive, while retaining the meaning of " acknowledge." To salute a king means to acknowledge his rights as king. A salute is an external manifestation of an internal act of allegiance. Of course, there can be an acknowledgment that is not a salute; but there cannot be a sincere salute that is not an acknowledgment. Salute in its literal and obvious sense is a sincere salute, not a hypocritical one. For the rest, one could flash an acknowledgment in the headlines across the country and not mean a word of it. A German version of the prayer (approved at Fulda in 1927) has " ich huldige Dir; " i. e., I pay Thee homage, I swear allegiance to Thee. Now, since we Americans are wont to call our swearing allegiance to our flag the " Salute," " salute " was considered most appropriate

[4] Cf. Scheeben, *Handbuch der Theolog. Dogm.*, 2 # 222; and *Mysterien des Christentums*, ed. 1912, p. 286.

[5] *De Fide orthodox.*, lib. 3, cap. 3.

for the English dress. " Thee " and " Thou " should be retained. The new revision of the New Testament retains these solemn pronouns. It won't harm us to be somewhat formal and solemn in the presence of His Majesty, our King.

" Pour Roi universel." " King of the world " is not so good; for, even though " world " can mean the whole universe, still it may, and often does, mean our tiny earth alone. Not so, " universe; " this always includes the earth and the heavens that canopy it. Therefore Christ's absolutely universal sway is better expressed by " universe." Both " as universal King " and " as King of the universe " are good. However, we thought it could be made more concrete and more expressive for the ordinary mind by " King of heaven and earth." That is putting it in Scriptural language. Christ did not say: " Universal power has been given me; " but " All power in heaven and on earth has been given me."—Matth. 28: 18. Alluding to this passage of St. Matthew, Pius XI wrote: " Christ took every opportunity to call Himself a King, and to publicly and solemnly affirm His Kingship, for to Him had been confided all power in heaven and on earth." [6]

" Tout ce, qui a été fait, a été créé pour vous." " All that has been created has been made for Thee," or " All that has been made, was created for You," or " All that exists, has been created for You." Note that God exists, but was not created for Christ. As for the other versions, they are more or less clumsy. Why not simply: " All things created were made for Thee "? " All things created " certainly has the same extension as " All that has been created, or made." Of course, " all things " by itself would possibly exclude men and angels for non-philosophers. Still, how often do not the laity read, " All things were made through him . . ." in the Last Gospel. And I dare say that the laity thinks itself included in " all things." Again, the Encyclical *Quas primas* puts it that way: " Moreover, since Christ has received from the Father absolute dominion over *all created things* so that all are subject to His will. . . ." [7] The order of the words " a été fait " and " a été créé " may be interchanged. In fact, the same word, either " created " or " made," could have been used in both places, but that would

[6] " Quas primas," *The Encyclicals of Pius XI.*

[7] *Op. cit.*, p. 140.

not read so well. The words " pour vous " were discussed above.

" Exercez sur moi tout vos droits." " Exercise over me all the rights you have; " or " Exercise all Thy rights over me; " or " Exercise your rights upon me," are all more or less verbatim and stiff. " Exercise " with its three sibilants does not make smooth reading. So we expressed the same thought in the rhythmical Anglo-Saxon: " Rule over me with Thy full right." For Christ to *rule over* people *by His rights* is a standard expression since the appearance of the Encyclical on the Kingship of Christ. There the Pope wrote: " What could be more beautiful and more inspiring than that Christ *rules over us,* not only *by right* of birth but also *by right* of conquest . . ." [8] And again, " It is necessary that our Lord rule over the mind of man . . . ; that He rule over the will . . . ; that He rule over the hearts . . . ; that He rule over our bodies. . . ." [9] It is useless to object that to rule over someone and to exercise one's right over someone is not the same because a superior may, and does rule over his subjects, though he may not exercise his rights because of fear or some other reason. For, if a man sincerely (and in prayer one ought to be sincere) asks Christ to rule over him with His full right, he certainly does not expect Christ to hold back the exercise of His rights because of fear. Someone objected that " full right " is not good English. The expression is found in the official English translation of the Encyclical on the Education of Christian Youth, where we read: " Therefore, *with full right* the Church promoted. . . ." [10] As regards the English, a stronger argument is found in Funk and Wagnalls' *New Standard Dictionary* under the word *right.* We have there a quotation from Gideon Welles' *Lincoln and Seward* precisely because of the expression *full right;* sc., " The prize-court has full right to examine the mail-bag found on board of a captured vessel." And perhaps we could bring in some *a pari* cases: Shelley wrote of " full permission; " in the English translation of the Encyclical *Quas primas* there is question of " full obedience," " full and absolute sway," " full liberty and independence." Hence the proposed version of this line differs

[8] *Op. cit.*, p. 137.

[9] *Op. cit.*, p. 155.

[10] ECCLESIASTICAL REVIEW, 82 (1930) 343.

from the original only in wording, not in thought. The German version is noteworthy: " Erfuege ueber mich als ueber Dein Eigentum; " i. e., dispose of me as of your property.

" Je renouvelle mes promesses du baptême en renonçant à Satan, à ses pompes et à ses oeuvres et je promets de vivre en bon chrétien." " Therefore I renew my promise made at Baptism: I renounce Satan with all his works and pomps; I promise to live as a model Christian " is how our version reads. We added " therefore " to show the relation of this sentence to the preceding part of the prayer. Of course, it was a mistake to put it first; if at all, it should follow the " I." " Promise " we thought means more for the ordinary person that " vow," and the singular reads easier. Perhaps the plural should have been retained since from childhood we speak of " baptismal promises." Still I think that the singular hardly makes that line a " sententia piis auribus offensiva." We are not omitting any of the promises; both are mentioned in the next breath. It was thought that " made at Baptism " is more rhythmical than " promises of Baptism " or " baptismal promises." The repetition of the personal pronoun and the use of the finite verb instead of the present participle is more forceful in " I renounce Satan. . ." " Works and pomps " were inverted to conform to the wording so familiar to the people from the Ritual of Baptism and the renewal of the promises. " En bon chrétien . . . as a model Christian." "As " is sufficient without " becomes." " Model " was not chosen merely because of the rhythm. A " model " Christian is one who is good in himself and is also an exemplar for others. That is the literal meaning. A model Christian who is not genuinely Christian is no model at all. For the rest, I have often heard " good " used for a Christian who was interiorly really a " good for nothing." So " good " and " model " are almost synonymous here; but "model " connotes an exemplar explicitly; " good " does so only implicitly.

" En tout particulièrement je m'engage à faire triompher selon mes moyens les droits de Dieu et de votre Eglise." By this I dedicate myself to the service of Christ the King: I will do all that I can that the rights of God and of Christ's Church will be gloriously triumphant. " And " is better not trans-

lated. Father Mutch himself interrogatively complains of the frequent translation of the *et* in the beginning of sentences in the new revision of the inspired word.[11] " Above all " is quite sufficient for " tout particulièrement; " the German " ganz besonders " renders both words nicely, but in English that would make a very clumsy construction. " Selon mes moyens " has been given in various ways: " to the best of my ability," " by all the means in my power," " to do all in my power," " alle Kraefte auszubieten," " secundo le mie forze," " as far as in me lies." We chose: " as far as I am able." Perhaps the simplest and most forceful would be: " as far as I can." The idea of promoting, we thought, fits in well with that of doing all that I can. The German has almost the same implication: " zum Siege zu verhelfen." And this idea is not far removed from the original, if at all. " Prevail " is weak when compared with the expressive original " triompher." *Triumph* conjures up the picture of the final victorious march of Christ the King into His heavenly Jerusalem, cheered and followed by millions of victorious Angels and Saints. Since people are all too quick to forget that it is Christ's Church, I insist we retain " Thy Church " instead of simply saying " the Church." Again, " Above all, I pledge myself to promote, as far as I am able (can), the triumph of the rights of God and of Thy Church," gives the original thought quite well.

" Divin Coeur de Jésus, je vous offre mes pauvres actions pour obtenir que tous les coeurs reconnaisent votre Royauté sacrée, et que, ainsi, le règne de votre paix s'établisse dans l'univers entier." Why the paraphrase " little as they are worth " for the simple "pauvres"—"humble"? "I proffer my poor services, laboring that . . ." is stilted. " May do homage " sounds well, but " homage " is somewhat formal. In its primary meaning " royalty " is not more extensive than " kingship." " Kingship " is merely the Anglo-Saxon of " royalty; " but for that reason we should have chosen " kingship." The dentals in " and that thus " make difficult reading, so we dropped " and." The adjective " entier " need not be translated; the noun " universe " plus the preposition " throughout " render " dans l'univers entier " quite well.

[11] *Hom. and Past. Rev.*, 42 (1941) 16.

From the above comments it seems that the version proposed is quite faithful to the thought of the original. More than that the Church does not demand. Furthermore, from what was said about the other unrhythmical versions and about the mistake in the most readable one, it hardly seems so " imprudent " to propose a new version. The version that will appear in the American edition of the *Preces et Pia Opera* will not be the final word on the translations of those prayers. Why worry about the number of versions if through the joint effort of many versions we finally get a prayer to Christ the King in English that is fit for the King. Of course, it would be better to get together and agree on a version before putting so many different ones in the hands of the people. Since that has not been done, let us get our heads together now and work out a translation that will be satisfactory to all as far as possible. May I ask anyone interested to send in his observations. Here is the latest version embodying the few suggestions made above. This has no *imprimatur*.

O Christ Jesus, I salute Thee King of heaven and earth. All things created were made for Thee. Rule over me with Thy full right.

I therefore renew my promises made at Baptism: I renounce Satan with all his works and pomps; I promise to live as a model Christian. Above all, I pledge myself to promote, as far as I can, the triumph of the rights of God and of Thy Church.

Divine Heart of Jesus, I offer Thee my humble actions that all hearts may recognize Thy sacred Kingship, that thus the reign of Thy peace be established throughout the universe. Amen.

Some may think its trivial to argue so much about a little prayer. But if we stop to consider the sublime thoughts it contains and the privilege of a plenary indulgence each day with which it has been enriched, it is worth while to get a good translation for it. Especially appropriate is it for these trying times.

DOMINIC UNGER, O.F.M.Cap.

Washington, D. C.

CONFRATERNITY EDITION OF THE NEW TESTAMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Our Revised Confraternity Edition of the New Testament undoubtedly enjoys great merits. Its grammatical structure, not to mention numerous other excellent improvements, marks a real progress when compared with the Rheims Version (compare e. g., the text in Luke 8: 34 of both editions).

As far as the choice of words is concerned, however, I sometimes feel inclined to say: "The old is better." One can notice that there is a tendency to substitute English words for Latin expressions, though there is no strict consistency in this. In Matth. 26: 62, for example, the English word "witness" has been replaced by the Latin word "prefer" in the new Edition. I, too, am strongly in favor of English words provided they convey at least the same meaning. Now it appears to me that this is not always the case. There are phrases and words in the old Version which seem to be pretty good, and well enough understood even nowadays. Such words, therefore, would not necessarily call for substitutes. Some of them seem to be better chosen and more forceful than the ones that have been introduced. The list of a number of such words below may illustrate my statement.

NEW VERSION	RHEIMS VERSION (Chall.)
Matth. 10: 9	
"*Do not keep*"	"*Do not possess*"
keep: to have the care of (as a procurator)	L. Vulg.: *possidere*. The Greek noun also means possession, see: Matth. 19:22; Mark 10:22. Possess: to own, to be master of, etc. Possess emphasizes more "the possession": to have *and hold*
Matth. 10: 32	
"*acknowledge*"	"*confess*"
Greek meaning can also be: confess. Acknowledge: implies the making public of one's knowledge, etc.	L. Vulg.: *confitebitur* — confiteor: to fully acknowledge, confess. Confess: to profess or avow adhesion to, as: to confess Christ before men.
Matth. 10: 33	
"*disown*"	"*deny*"
Disown: to repudiate, disclaim	L. Vulg.: *negaverit—negare*: To thoroughly deny a thing, reject, refuse. — deny, from *denegare*. Deny: to declare to be untrue or untenable, to refuse, to disclaim connection with, to reject.

New Version	Rheims Version (Chall.)
Matth. 11: 28	
"*give you rest*"	"*refresh you*"
Correct according to the Greek text	L. Vulg.: *reficiam vos* — *reficere*: to restore, renew, repair, to make strong again, reinvigorate, refresh, revive, strengthen.
Matth. 11: 30	
"*easy*"	"my yoke is *sweet*"
"Easy" or "agreeable" according to the Greek text. Easy: not burdensome, —therefore, "my burden is light" involves a repetition.	L. Vulg.: suave—suavis: pleasant, agreeable, delightful — suave: sweetly. A *sweet* or enjoyable experience
Matth. 14: 24	
"*buffeted*"	"*tossed*"
	A ship *tossed* by waves—Webster. Still used and well understood in modern literature.
Matth. 18: 3	
"*turn*"	"*be converted*"
Turn: can have the same meaning as convert, though the direction is not so clearly specified.	L. Vulg.: *conversi fueritis* — *converto*: to turn one's self round; to alter. Convert: to cause a spiritual conversion.
Matth. 19: 9	
"*immorality*"	"*fornication*"
According to the Greek text it can also mean fornication. Spencer uses "fornication." Immorality—state or quality of being immoral, etc. specif. unchastity—. But does not necessarily indicate sexual intercourse.	L. Vulg.: *fornicationem* — *fornicatio*: from *fornicor* (used by Tertullian) commit fornication. Fornication: illicit sexual intercourse on the part of an unmarried person.
Luke 10: 42	
"*needful*"	"*necessary*"
	L. Vulg.: *necessarium*—needful, requisite, indispensable, necessary, urgent, pressing. Necessary: implies more pressing need or urgent constraint.

It is somewhat difficult to understand why in Luke 13: 34 "hen" as the Greek text reads has been substituted for "bird" (Latin, *avis*) since the new Version claims to be a translation of the Vulgate. (Matth. 23: 37—Latin Vulgate—has *gallina*). See also Matth. 11: 28 and Matth. 11: 30 in above list and various other places in the new version. The phrase in Mark 6: 51—"the wind fell" though correct in itself, is perhaps less understood than "the wind ceased" (*cessavit*) as Rheims has it. Spencer has "lulled" and Kleist "died down".

In regard to the footnotes explaining the text one would wish, at times, to find a few more. Mark 13: 32 ought to be

explained. (Challoner has a footnote to it; also Spencer). John 7: 8-10 likewise ought to be explained.

Webster's Collegiate Dictionary 5th Ed. of 1938 was consulted in most of the cases referred to in the list.

A. H. GOLDSCHMIDT, P.S.M.

Jessups, Maryland.

A SOUL WITHOUT A COUNTRY.

Is there anything more pathetic than a man without a country? He wanders through the world not knowing where to find a home. He is here today; tomorrow he has moved on. He is not bound to a soil from which spring the roots of a nation. He is alone, unattached. No country has any claim on him. He moves about as a perfect stranger for whom the meaning and protection of citizenship mean nothing. One indeed feels sorry for " a man without a country."

A sadder sight is " a soul without a country ". There are very few men without a country but there are today millions of Christian souls without a home. We are surrounded on all sides with these countryless souls, and it does not seem to affect us. This may be due to the lack of appreciation of our Faith or to our inadvertence to their plight. An analysis of this fact of our present-day religious world will we believe be helpful to us both.

Definite boundaries and a national spirit are the two main constituents of a country. Boundaries, be they a river, a chain of mountains, an ocean, a parallel, are those lines that mark out the home of a nation. Within the borders of his own country a man feels at home. The rights and privileges of a citizen are his. One step beyond them and he becomes a stranger in a strange land.

The national spirit is what gives to a country its specific character. It is that indefinable something which differentiates nations. We sense its presence and are at a loss when trying to analyse it. The play of race, history and tradition on human nature has created it. Social, economical and political institutions are its living expression.

The national spirit creates that atmosphere which makes one feel at home in his own country. It begets those friendly

relations which make all patriots akin. This is particularly evidenced in their meeting in a foreign country. Their isolation helps to emphasize and strengthen what they have in common. They brought across the border something of that home feeling which they now share together.

Every man has two countries, one to which he is wedded during his mortal life and another which transcends the limitations of time and space, his religion. This invisible and spiritual land to which by nature and grace his immortal soul belongs is the most important of the two. Within its confines man lives that life which persists after the dissolution we call death.

Since the coming of the Son of God into our flesh there can be no doubt as to where lies this country of the human soul. His divine revelation has marked its boundaries and outlined its spirit. The soul that lives outside of these boundaries and does not express in its life this Christian spirit is as a " soul without a country."

This home of our soul was not discovered by reason. God revealed it to us. He alone could have created it. It is his will that there, and there only, should the soul of man live. The boundaries of this spiritual country—Christ, the " Divine Surveyor ", has planted those geodetic posts which define them. These are unchangeable and inflexible as the Rock on which they rest. His Church has the divine mission to conserve and protect them until the end of time. Her infallibility protects her against the weakness and fallibility of the human mind. In matters so momentous, which involve the destiny of our immortal soul, the infinite wisdom of God could not allow man to become a victim of the perplexities and uncertainties of his private judgment. Doubt precludes certainty. Error is of itself a negation.

The Catechism is the elementary geography of the Catholic soul's country. There we find clearly outlined and well defined these mysterious boundaries which have been marked out by God and ever remain untrammelled by the fluctuations of time and space.

Within these spiritual borders the unity of mind and similarity of aspirations and interests have created a spirit characteristic of this land of our immortal soul.

The perfect unity and identity of faith make all Catholics akin. This incorporates and retains them in the great family of the faithful. A common outlook on life and eternity knits them together so that " the multitude of believers are of one heart and one soul " (Acts IV-32). From this identity of Christian ideology necessarily flow a similarity and a communion of interests. Who has not admired that Catholic way of life marked by the calm assurance of " the things unseen and of the substance we hope for."

All human issues are ultimately spiritual. The spiritual world itself resolves itself into religion, the country of the soul. Alone the citizens of this country have the key to the solution of these problems, be they social, economical or political. This explains their self-possession and confidence amid the conflicting views and solutions entertained and propounded by those whose souls have no country.

When one leaves the well-defined boundaries of Catholic Christianity he steps into " no man's land ". This explains how so many in the Christian world, not to speak of pagan lands, are wandering around as " souls without a country." The very principle of the Reformation, private judgment, makes every man his own self-appointed surveyor of the spiritual realm. He constitutes himself the maker of his soul's country, eliminating thereby that social aspect that the Founder of Christianity has given to His Kingdom on earth. He places himself thereby, unconsciously and may be, in good faith, outside of the well defined boundaries of Christ's Church. A country within a country is the inevitable result of this attitude. This involves a contradiction.

When the understanding and interpretation of Christianity are left to the whims and fancies of the human mind is there any wonder that its boundaries are ever shifting and finally disappear? A little more than a century after the establishment of the Reformation Bossuet wrote a devastating history of its " variations ". What would he not be able to write of it today! " It is deformed and dishonored by the very force of its living on." For disintegration in its last stages is more rapid and absolute.

The disappearance of a genuine Christian spirit followed the suppression of dogmatic frontiers. What is left of it has been

reduced to a vague religiosity without any doctrinal foundation. The atmosphere of " home " still lingers in the air and to many sincere souls proves to be an invitation to come back to their Father's house. The force of tradition dies slowly.

The soul without a country is lonesome. Isolation breeds introspectiveness and uneasiness. This hidden fear and intimate sorrow " grow daily more poignant as the wanderer draws close to the place of disembarkation for the Great Beyond." As years run their course honor, wealth, pleasure, ambition, and all with which man tries to feed an immortal soul soon pale into insignificance. " We soon reach the dread stage of life where everything becomes mean and commonplace under the grey aspect of experience " (Canon Sheehan). The crude and hard realities of life often bring out a re-orientation of the soul. Like the needle that flutters restless on the surface of the compass it ultimately finds the north.

To those who are " of the household of the faith " these souls without a country are indeed worthy of our compassion. Should we not work and pray for their return to the home of their Father? Did not the Divine Master say to us: " Go into the highways and hedges and make them come in so that my house may be filled " (Luke XIV-23)?

GEORGE DALY, C.SS.R.

Toronto, Canada.

THE SIMAR.

Qu. A friend, the pastor of a large parish, wears a cassock with a small cape attached to the collar and short sleeves with buttons between the shoulder and elbow. I contend that bishops and monsignors only are allowed the use of this cape. We would appreciate a short explanation.

Resp. The garment mentioned by our correspondent is the simar (It. *zimarra*), which is strictly speaking a sort of ecclesiastical lounging robe. During the last century it began to be used for street wear, and Pius IX gave it additional vogue when he allowed its use for private audiences at the Vatican. Strict propriety forbids the use of the simar for church functions, as the surplice or rochet are to be worn only over the cassock.

The simar of the Pope is white, while cardinals, archbishops, bishops and domestic prelates wear a black simar with trimmings according to rank. Certain dignitaries are entitled to wear a black simar as a sign of extended jurisdiction or authority, such as vicars general, the administrators of vacant dioceses, rectors of seminaries, and irremovable parish priests. " Removable rectors, seminary professors, curates and other priests are by no means entitled to wear the simar, and although clerical tailors advertise the black simar under the name of ' Doctor's Cassock ', the possession of the doctorate does not confer the right to wear that distinguished garment." (Nainfa: *Costume of Prelates of the Catholic Church.*)

VALIDITY OF BLESSINGS.

Qu. Canon 1148-2 decrees that blessings are invalid without the formula prescribed. Is the sprinkling of the holy water mentioned in the Ritual a part of the formula? Is it necessary for validity of the sacramentals?

Resp. Canon 1148 reads: 1) In the preparation and administration of the sacramentals the rites prescribed by the Church must be accurately observed; 2) Consecrations and blessings, both constitutive and invocative, are invalid if the formula prescribed by the Church is not employed. " Invocative benedictions are those by which God's blessing is called upon a person, object or place, e. g., blessing of infants, of edibles, of a house; constitutive are those benedictions which render a person, object or place sacred, e. g., blessing of an abbot, church, sacred vessels " (Woywod). Commenting on this canon, Vermeersch-Creusen state: " Atque aspersio aquae benedictae seu lustralis pars est formulae, quando praecipitur " (Vol. II, No. 466).

While the use of holy water, when prescribed, is a part of the formula and may not be deliberately omitted without sin, yet we do not think the aspersion itself is an essential part of a blessing, which would be valid if the prescribed prayer is said by a competent priest. Canon 1148 says that a blessing is invalid when the prescribed formula is not used. It does not state that the blessing is invalid when part only of the formula is omitted, especially when the portion left out is not certainly essential to the rite.

Book Reviews

CATECHETICAL SERMON-AIDS. By Most Reverend Joseph H. Schlarman, D.D. Bishop of Peoria. B. Herder Book Co., St. Louis, Mo. 1942. Pp. xxv + 540.

This is a book which, in the words of Archbishop Cicognani, priests who are charged with the care of souls will welcome with deep interest. It is not a book of sermons, but of suggestions and aids for the priest who is preparing doctrinal instructions for his people.

The method of His Excellency is quite original. He sees no good reason why the Fourth Commandment should be treated immediately after the Third, or that Holy Orders should be explained directly after Extreme Unction. The various Sundays and feasts of the ecclesiastical year offer ample opportunity for the presentation of Catholic doctrine if one returns to the same subject on the same day over a period of three years. He gives as an example, " The Sunday before Rogation Days naturally suggests an instruction on prayer. We cannot tell all about prayer in one instruction. So we come back to prayer each year on the Sunday before Rogation Days." In this way the doctrinal instruction fits in with the feast, the liturgical season, the Gospel or Epistle. A topical index is provided for those who wish to check on a point or to preach on some particular point of doctrine. There are no aids for Christmas, and Easter because they are " very intimate and parish family feasts ", and it was " thought advisable to leave several Sundays free." Material in the Sermon-Aids was selected from excellent sources and credit is given in a bibliography.

Three different treatments of each subject are given, and a generous amount of material is provided in each treatment. The parish priest will find *Catechetical Sermon-Aids* a good investment.

THE LAYMAN'S CALL. By Rev. William R. O'Connor. Preface by Jacques Maritain. P. J. Kenedy & Sons, New York City. 1942. Pp. xix + 247.

This is a book of which American Catholic scholarship can be proud. There was a definite and obvious need for a treatise of this kind, and Father O'Connor has filled the need admirably. This is one of the best Catholic books of the year.

The author intended to encourage the laity, and particularly the ex-seminarian, to regard their lives as a vocation. He reacts against the unfortunate, but all too obvious, tendency in Catholic education to look upon a priestly or religious life as the sole objective of a divine calling. He utilizes abundant and apposite scriptural evidence to point out that God summons all of His children to work for His glory and for the salvation of their own souls in whatever walk of life they can best exercise the talents and the resources which He has given them.

Father O'Connor is not content with generalities. He points out the salient features in the various individual callings to which the Catholic layman may aspire. With keenness of perception, he indicates the dignity involved not only in the efforts of the professional man and of the statesman, but in the toil of the laborer in the shop or on the farm.

In the opinion of this reviewer, the most important and by far the most valuable feature of the work is his insistence upon the fact that any vocation is dynamic rather than static. "Evidently a vocation to such a state does not stop with mere entrance into it. It is living and acting up to its requirements, and the practice of the virtues for which it leaves one free, that are of value in the eyes of God". The layman who is privileged to read this book, and the priest or seminarian too for that matter, will find an accurate and well written theology of everyday life. They will see that a man's work is to be measured, not by the state he enters, but rather by what he accomplishes, with the help of divine grace, in the field of work to which God has called him. Father O'Connor bases his teaching on the concept of vocation elaborated by Lahitton.

Only a man with considerable experience as a seminary professor could have written this book. Through his handling of special vocations to the Catholic priesthood, and from his intelligent interest in those who have left these institutions of priestly preparation, Father O'Connor has gathered a store of truth which will be of inestimable service to our people.

NATIONAL PATRIOTISM IN PAPAL TEACHING. By John J. Wright, S.T.D. The Stratford Company, Boston, Mass. 1942. Pp. liv + 358.

This is an especially well-done doctoral dissertation, and at the same time a book of great value for the general reader. We are quite accustomed to sermons and articles which insist that the Catholic teaching in general, and the doctrine of the supreme pontiffs in particular, encourage the virtue of loyalty to one's own country.

Furthermore, in the past few years at least, there have been many excellent treatises on the moral value of patriotism. However, it has remained for Dr. Wright to analyze the nature and the acceptability of this virtue in the light of the authentic pontifical documents which have a bearing upon it.

The work discloses sound scholarship in its intelligent presentation. The seven closely printed pages listing titles of the pontifical documents utilized manifest its completeness, as do the twelve pages of bibliography. Father Wright has an excellent command of English and his book reads well. His style is such that it places at the disposal of any intelligent reader all the erudition he has gained. Those Catholics who look for a satisfactory study of the pontifical pronouncements on the modern state need this book. There can be no satisfactory discussion about post-war national reorganization apart from the truths which Doctor Wright has so well set forth.

CHRISTIAN SOCIAL PRINCIPLES. By Sister Mary Consilia O'Brien, O.P. P. J. Kenedy & Sons, New York. 1941. Pp. xvi + 621.

In his encyclical on Atheistic Communism, Pope Pius XI stated: "It is necessary to promote a wider study of social problems in the light of the doctrine of the Church . . . it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the various degrees of intellectual culture." In this book the author heeds the advice and meets the challenge of our late Holy Father.

The social teaching of the Catholic Church has received a meagre hearing, even among Catholics, for entirely too long a time. To take this teaching down to the level of young people has been considered impractical if not impossible, but *Catholic Social Principles* succeeds in doing that. Written in language that all can understand, and containing solid, time-tested and proven matter, this is an unusual book. Pope Leo XIII advised a return to Scholastic philosophy, and urged, "Let masters strive to imbue the minds of their pupils with the doctrines of St. Thomas." This text is probably the only one that brings Thomistic philosophy into the classroom at the high school or junior college level. Literally there are thousands of lines of quotation from the writings of Aquinas and the Encyclicals of the Sovereign Pontiffs. It is a veritable source book on the subject.

Divided into four parts, the book treats successively of Man, Society, Man in Society, and Man in Economic Society. Its various chapters

deal with such questions as the family, the State, the Church, education, authority, freedom, capital and labor, justice and charity, wages, workmen's associations, and the totalitarian state. The treatment is always clear, refreshing, pedagogically correct, and evinces a well-balanced enthusiasm for the subject. Each chapter is supplemented by quotations from the writings of Aquinas and the Encyclicals, a chapter summary, questions for study and discussion, and suggested collateral readings.

The book contains a wealth of information on a wide variety of subjects, but it is essentially a book of principles. This is both a virtue and a fault. In a day of shallow thinking and voluminous expression, it is refreshing to find a book that goes back to principles, and then carefully proceeds to well-founded conclusions. For example, the author does not merely condemn the totalitarian state, but carefully shows why it should be condemned; the granting of released time by public schools for religious instruction is not merely presented as a nice thing, but as a procedure solidly anchored to philosophic principles.

The fault of such procedure, although some might not agree that it is a fault, is that it tends to make the book a bit involved and perhaps too theoretical for the high school level. This attempt to bring philosophy down to the high school level, however, is an experiment that is well worth watching, and much to be commended, particularly since for some time there has been a tendency in educational circles to provide high school pupils with a milk-and-water diet instead of providing solid intellectual food. It is true that the subject-matter of the book is difficult for the high school level. One might ask, if it is difficult why insist on presenting it at that level; why not wait until pupils reach college? Statistics, however, show that only a small percentage of Catholic high school graduates go to college, and many of these do not go to Catholic colleges. If they are to receive instruction in Catholic social teaching, they must receive it in high school. Probably no other book in English on Catholic social thought for high school students brings principles within their grasp as does this little volume.

Priests in charge of adult study clubs will do well to consider this book as a club text, for it is really Catholic philosophy in understandable language. *Christian Social Principles*, reflects credit on the author, for it is a noteworthy contribution in the field of Catholic social thought.

A SCIENTIFIC HEBREW GRAMMAR FOR BEGINNERS. By Simon Yungfleisch, C.P. Introduction by Very Reverend C. J. Callen, O.P. M. C. Gies, Drexel Building, Philadelphia, Pa. 1941. Pp. xiii + 141.

The present book is an attempt to supply a long-felt need of a Hebrew grammar in English for seminarists. Its aim is to provide the student with sufficient knowledge of Hebrew to follow the professor in Old Testament exegesis, and to read scientific commentaries intelligently, and at the same time to give a solid linguistic basis to the occasional student who might wish to continue the study of that language.

The part on vocalization, i. e. consonants, vowel system, syllables, and reading marks, follows the customary pattern. Problems, here, are of course omitted or passed over with a mere allusion to them. The rules that are given, however, are clear, concise and exact. This part of the work can be highly recommended.

The section on morphoogy is unusual in three ways: the full though brief scientific treatment of the noun, its place before the verb, the omission of any direct consideration of the so-called irregular or weak verbs. In these three points, the author departs from the customary manner of treating Hebrew. In how far he is justified only further experimentation in class with the method will show. The reviewer has not tried it, and is somewhat reluctant to do so.

The presentation of the noun, although of course scientifically correct, appears to be too complicated for the beginner. In all likelihood he would be "bowled over" by its seemingly endless divisions. This difficulty would be accentuated, if the student were faced by the noun so presented at the very beginning of his course. Since the author acknowledges that in the main nouns develop from verb roots, it is surprising that in the interests of logical development, and to facilitate the study of the noun, the doctrine of the verb is not presented first. Thirdly, the reviewer misses very much an exposition of the peculiarities of the irregular verbs as well as paradigms of them. It is well and good to assert that the irregular verbs are really regular, if one knows the rules of phonetics, but the student is likely to be little impressed by this claim, and would prefer to see the rules explained in print and to see the paradigms in print.

The author also gives a very brief introduction to Hebrew syntax, exercises with a key, a select Hebrew-English and English-Hebrew vocabulary, an index of subjects and an index of Hebrew examples and Scriptural citations. All are carefully and well done. There are several typographical errors which the author has undoubtedly caught by now.

Book Notes

Dom Leo von Rudloff's *Everyman's Theology* deserves the circulation it will receive as a selection of the Science and Culture Foundation. The author presents a view of the entire range of dogma in an easy and interesting manner. Deliberately limiting his space, he marshals a connected army of explanations without spending any time in beating down existing objections, or in arguing debatable side-issues. He has clearly and cleverly attained his stated purpose of presenting Catholic theology in understandable language for the layman, but there are many pages which will require very close attention because of the succinctness of the work.

On the other hand, *Everyman's Theology* will find favor with many priests because it can be a "refresher course" in dogmatic theology. The Appendix is particularly valuable because it contains a list of the principal teachings of the Church with a notation of their degrees of theological certitude, a brief summary of the proofs for the existence of God, and a study-club outline. The list of reference books is very incomplete; the index is good. (The Bruce Publishing Co., Milwaukee. 1942. Pp. xii + 192.)

The Life of Our Lord by Sister Jane Marie, O.P. in collaboration with the late Dom Virgil Michel, is intended for high school pupils. It is the first volume of "The Christian Religion Series" for secondary and collegiate schools. Stress is laid on the vital truths of Christian tradition in their relation to the liturgy and the everyday life of the Christian. This direction is principally in the Student Aids that are placed at the end of each chapter. These activities, however, will require more time than is usually alloted for Christian Doctrine in the average high school. A bit more exegesis in the text would be helpful. Thirteen and fourteen year olds need lots of explanations. The book however is an excellent contribution to religious literature for the schools. (Bruce Publishing Co., Milwaukee, Wis. Pp. x + 314.)

Caanonists will find *Synodus Diocesana Fargensis Prima* an interesting volume. In addition to the statues of the Synod, this excellently printed book contains the diocesan faculties, a diocesan calendar, *Acta Synodi, Instrumenta Synodi*, and pastoral regulations. An unusual feature is a short glossary giving definitions of certain Latin words used in the text. The index is adequate. (Bruce Publishing Co., Milwaukee. Pp. xiv + 303.)

In the second volume of *Social Wellsprings*, Father Joseph Husslein has arranged and annotated the eighteen social encyclicals of Pope Pius XI. Like the first volume which brought together the social statements of Leo XIII, the present work is a great convenience for students. The scholarly editorial work by Father Husslein increases its value as a text and a reference book. The two volumes of *Social Wellsprings* should be in every priest's library. (Bruce Publishing Co., Milwaukee. 1942. Pp. ix + 438.)

The Book of Catholic Authors by Walter Romig is an effort to bring Catholic authors "before their audience —informally, genially, conversationally, in as much like a personal visit as possible." Sixty Catholic writers of today, apparently chosen at random, tell something about themselves and their reasons for writing. The result is informal, interesting, pleasing, and the reader usually obtains an excellent impression of the author's personality. A 2 x 3 portrait of the author heads each chapter. This is a volume that Catholic readers will enjoy, and they will look forward to the appearance of a second series which is promised. (Walter Romig & Company, Detroit, Mich. Pp. 302.)

With Wings As Doves by Sister Mary Eustolia presents short biographical sketches of eleven Sisters of the Holy Names of Jesus and Mary, who were received into the Community by the Mother Foundress, and a short sketch of the life of Mother Mary Rose Durocher. The little volume was written for the

members of the Community — it was edited and translated from a volume published in 1900 by the Mother House in Montreal—but others will find it interesting and instructive. (St. Anthony Guild Press, Paterson, N. J. Pp. xiv + 178).

We are a bit proud of the progress the Church has made in America, and we're inclined to believe that it was accomplished by our own unaided efforts. Church historians knew how we are indebted to the charity and zeal of European Catholics, and now Father Theodore Roemer, O.F.M.Cap. in *Ten Decades of Alms* presents the story for the general reader. The painstaking research that was done can readily be gathered from the wealth of detail that is given, and while the author maintains a scholarly attitude there is nothing heavy or dull about the book. Dr. Roemer gives a complete account of the splendid assistance given to American missionary dioceses between 1822 and 1922 by the French Society for the Propagation of the Faith, the Austrian Leopoldinen-Stiftung and the Bavarian Ludwig-Missionverein.

This is a well-ordered and substantial piece of work, and is a valuable contribution to the history of Catholicity in America. Dr. Roemer should be encouraged to continue his research work and to publish. (B. Herder Book Co., St. Louis, Mo. Pp. vii + 322.)

The four very pleasant lectures on the liturgy delivered last June by Reverend William J. Lallou over the N. B. C. network are now available in pamphlet form under the title, *The Liturgy and the Laity*. (National Council of Catholic Men, Washington, D. C. Pp. 24.)

Dr. Lallou, a recognized master of his subject, has the happy faculty of making liturgical lore a fascinating subject. American priests would like to read more from his pen.

Diocesan Archives by Rev. William F. Louis, J.C.D. is a brief but interesting study of Canons Nos. 375 to 384. The author points out that diocesan archives are of ancient origin although no precise laws regulating their maintenance existed during the first sixteen centuries, and there were no universal laws dealing with diocesan archives before the publication of the Code.

The obligation to establish and carefully guard diocesan archives is a grave one; by making the maintenance and custody of diocesan archives the principal duty of the chancellor, the present law holds him accountable to a great extent. The purpose of archives, as emphasized by the Code is the *preservation* of the documents belonging to the Church, but Dr. Louis points out that if they are faithfully and scientifically maintained they can serve the bishop by contributing to a more efficient administration of his diocese. Prompted by sad experience, strict and detailed laws have been enacted concerning secret archives, and the author devotes sixteen pages of commentary to this subject. The dissertation is concise, but covers the matter rather thoroughly. (Catholic University of America Press, Washington. Pp. x + 94.)

A valuable little study on the liturgy is *A Detection of Aumbries* by Dom Gregory Dix, published by the Dacre Press, Westminster, England. The author divides his study into three parts: (1) the Method, (2) the Purpose, (3) the Place, of Reservation.

It is written from an Anglican point of view and Dr. Dix lays great emphasis on the difference between "Northern Catholicism" and the "Southern mind", He writes, "The temper of the Latin mind is thus what its admirers call 'logical' and those who dislike it will doubtless continue to call 'legalist' or 'formalist' in religion. The Northern mind is by contrast more 'affective' and 'out-flowing' in the things of the soul, and often seems to itself more reverent and devotional than that of the South." The author however presents his argument fairly and cities his authorities satisfactorily. A great deal of information on aumbries is given very succinctly. Making allowances for Dr. Dix's little prejudices, Catholic liturgists will find the booklet interesting. (1942. Pp. 72. Price, 3/6.)

Books Received

A Chronological Harmony of the Gospels. By Stephen J. Hartdegen, O.F.M. St. Anthony Guild Press, Paterson, N. J. 1942. Pp. xxv + 220. Price, $2.50.

Sacramentals. Benedictine Convent of Perpetual Adoration, Clyde, Mo. 1942. Pp. 64. Price, 10c.

The Bible is Human. A Study in Secular History. By Louis Wallis. Columbia University Press, New York City. 1942. Pp. xvi + 330. Price, $2.50.

Philosophy for the Millions. By J. A. McWilliams, S.J. The Macmillan Co., New York City. 1942. Pp. ix + 206. Price, $2.00.

The Vatican Council and the American Secular Newspapers, 1869-1870. By J. Ryan Beiser, Ph.D. Catholic University of Amer. Press, Washington, D. C. 1942. Pp. x + 326. Price, $2.50.

The Book of Catholic Authors. First Series. By Walter Romig. Walter Romig & Co., Detroit, Michigan. 1942. Pp. 302. Illustrated. Price, $2.20.

The Layman's Call. By Reverend William R. O'Connor. Preface by Jacques Maritain. P. J. Kenedy & Sons, New York City. 1942. Pp. xx + 246. Price, $2.00.

Ten Decades of Alms. By Theodore Roemer, O.F.M.Cap. B. Herder Book Co., St. Louis, Mo. 1942. Pp. vii + 322. Price, $2.75.

Synodus Dioecesana Fargensis Prima. Under direction of His Excellency, Most Reverend Aloysius J. Muench, S.T.D. The Bruce Publishing Co., Milwaukee, Wis. 1941. Pp. xiv + 303.

Social Wellsprings. Volume II. Eighteen Encyclicals of Social Reconstruction by Pope Pius XI. Prefaced and annotated by Rev. Joseph Husslein, S.J. Bruce Publishing Co., Milwaukee, Wis. 1942. Pp. ix + 438. Price, $4.00.

Face to the Sun. By Rev. A. R. McGratty, S.J. Bruce Publishing Co., Milwaukee, Wis. 1942. Pp. xi + 604. Price, $3.50.

Pamphlets, Our Sunday Visitor Press, Huntington, Indiana. *A Report to Mothers and Fathers*, by Rev. William A. Maguire, U.S.N. and Rev. Christopher O'Hara, U. S. A., pp. 13, price, 15c. *The Liturgy and the Laity*, by Rev. William J. Lallou, pp. 24, price, 15c. *Christian Heroism*, by Rev. Robert Slavin, O.P., pp. 47, price, 20c. *When You Wish Upon A Star*, by Rev. Pierre Conway, O.P., Pp. 23, price, 5c.

Pamphlets, The Catholic Truth Society, London, Eng. *Would It Be Right?* by V. J. Matthews, pp. 16. *The Black Eagle*, by James Scally, Pp. 16. *Preparing Our Daughters for Life*, by a Catholic Mother, with a Foreword by Canon E. J. Mahoney, pp. 19. *Simple Methods of Prayer*, by B. C. Currin, S.J., pp. 23. *Stray Leaves*, by Rev. V. J. Scully, C.R.L., pp. 40. *A Call To Youth*, by Cardinal Hinsley, pp. 12. *Catholics and Nonconformists*, by Fr. Vincent McNabb, O.P., 2nd edition, pp. 24. *A Youth Centre At Work*, by Frances Lloyd, pp. 16. *Catholics and the New World Order*, A Joint Pastoral of the English Hierarchy, pp. 12. Price, Threepence each.